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SO LET ME DIE.

BY REV. J. H. DEALE.

Like a star when it fadeth 'mid splendors of dawn,
With the gleam of a smile in my eyes,
Let me die the darkness of earth is withdrawn,
And the joys of eternity rise.
From my place let me fade like a flower of spring
As it falls on the white breast of May,
And the breeze like the touch of a bird on the wing,
Its sweet perfume is bearing away.
Like a dew-drop aglow in the shimmering air,
Fast asleep on the cheek of a rose,
As I lie in the bosom of Jesus so fair,
May I find there the sweetest repose.
As the cloud when it floats in the azure above,
On the wings of the morning to rise,
Let me mount on the pinions of mercy and love
To my glorious home in the skies.
Like the smile on the lips of a mother asleep,
When she presses her babe to her breast,
Let the joy of the glorified one sweep
As I sink to my heavenly rest.
Like a tear in the eye of a beautiful bride,
As it flows in the glance of a smile,
May a beam of bright glory all sorrowing hide,
And the struggle of parting beguile.
Like a song whose sweet melody moveth
The heart,
As it sinks on the bosom of night,
May the angelic music its rapture impart,
As I enter the mansions of light.
As a star, or a flower, a dew-drop, or tear,
Like a cloud, or a smile, or a song,
Let me die like the Christian, with never a fear,
And the angels their welcome prolong.

HYMNS AND HYMN-BOOKS.

BY REV. J. NOON.

One of the peculiarities of Methodism, ever since its establishment, has been the uniformity of its hymnology. Attend a Methodist church in any part of the country, and you would be sure to find the authorized Hymn-book. In the churches of other denominations a diversity of books might be found, but Methodism in all parts of the country sung the same hymns. The difference arose from the fact that the Methodist Hymn-book was provided by the authority of General Conference, while in the other denominations books were prepared by different individuals, from which each church selected for itself. Within the last few years, however, a great change has come over our Churches in regard to this matter, and at present a great diversity of books is found in them. Many of our local Churches have assumed the right to choose their own hymn-book. Sometimes this has been done by the advice of the preacher. The writer could name a preacher who, immediately after his admission into Conference from probation, assumed the responsibility of persuading the Church over which he was stationed to discard our authorized book, and introduce another. Sometimes the change is made to accommodate an irreligious chorister, hired to conduct the singing, and who, knowing very little of our book, prefers some other. We fear that such a city Church, merely from a whim, or to make a show of independence, has selected a different book. By what means soever this has been done, it is an evil, and it is earnestly wished that every Church which has thus acted will speedily retrace its steps.

We are aware that the Discipline has no clause requiring the use of our Hymn-book in the churches. The absence of such requirement may be accounted for on the ground of no necessity for it. Till lately the Churches, without exception, used the book authorized by the General Conference.

The law upon this point was like the common law, unwritten, but respected. The fact that General Conference provided a Hymn-book which was published under the sanction of the Bishops has been law sufficient upon this subject. There is ground to fear that some of our Churches and preachers are cultivating a spirit of independence which, in time, will tell disastrously on our Connectional bond. A Church of Christ has a right to manage its own affairs, within the limits of obedience to Christ, and a minister may refuse any responsibility except to his Church and his Master. But the Churches and ministers who act upon this principle of absolute independence are very few; the large majority chose to connect themselves with other Churches, by ties more or less powerful. If Churches or ministers belong to a connection, or association, they know that some of their rights must be surrendered. Whether they ought to surrender any of those rights, and if so, how many, are questions to be considered before joining the connection; but when they have joined they are bound, in honor, not to assume any of those surrendered rights while belonging to the organization. These principles, well known and understood, lie at the foundation of all union. Now, the Methodist General Conference provides a Hymn-book for use in its churches; hence membership in the denomination requires, in honor, that that book be used. It may not be as good a book as it is desirable to have; it may contain hymns which had better have been omitted; it may not contain some which preachers and Churches desire to sing; but all preferences of this kind ought to be yielded for the sake of Connectional unity, and any attempt to set this book aside is contrary to the basis of union.

Looking thus at the subject, we cannot be indifferent to the action of some preachers bearing thereon. We learn from a recent number of the HERALD that one of our young ministers in a city Church has provided a Supplement for the use of his people. About the excellence or defect of this Supplement we can say nothing, as we have not seen it (though we know the author is not so well posted in hymnology as he might be); but we object to the thing being done at all. There is a legitimate way of procuring changes in our Hymn-book, when they are generally desired. Four modifications have been made during the present century. It is certainly better to alter in a proper way than to introduce changes in our hymns simply for local Churches. From the title of this Supplement, "Historic Hymns," we suppose it is composed chiefly of old hymns, not found in our book. Another city pastor, justifying his use of outside hymns, complains that our Church has not introduced a new hymn since 1848. Thus our poor book gets wounded on both sides. The old hymns are wanting, and the new ones are not there. We are not indiscriminate admirers of the book, but we really think it does not deserve all the censures it is now receiving. But the important thought is, that every preacher has just as much right to publish Supplements and outside hymns as these have; and, were any great number of our preachers to attempt to palm on their Churches hymns of their own choice, our frequent removals would, in a few years, introduce into our hymnology a confusion worse than any Church has ever yet known. This may be avoided by sticking to the authorized book.

We have for years looked upon our Hymn-book as one of the slender but strong ties which help maintain our Connectional unity. As the Church increases in numbers, and spreads over larger territory, the centrifugal force grows stronger, and thus renders it necessary that all our Connectional ties should be preserved in their integrity. This is a strong argument in behalf of the continuance of uniformity at this point, that is, in favor of using our present Hymn-book. Another argument in favor of it, that none of the books adopted in its place are improvements on it. There are places where a one-man-power or effort is very appropriate, and there are places where it is not. There is always a presumption that a hymn-book, compiled by a number of well qualified men, will be better than another compiled by one individual. A man may be a fine singer, have a very comprehensive knowledge of music, have great power in conducting the singing of a large congregation, and yet not be a competent person to select the proper hymns to form a book for public worship. The writer will not be accused of prejudice in favor of our present book, yet he dares to challenge any competent person to say that the books which are supplanting it are better than it.

The cost of the books is no argument in favor of the change. Al-

low that our present book might be sold cheaper than it is, yet certainly these unauthorized ones are no cheaper. And then, while the little profit in one case goes to help our Connectional enterprise, in the other it goes into the pockets of private persons, some of whom are drawing an ample salary from Church funds for other labors, which however do not so fully engross their time as to prevent the issue of these books. Then it ought to be remembered, when talking about cost, that the Churches have no security that these unauthorized books will be kept on sale for many years, and hence the necessity of change may again be forced on them. So too these books may be essentially modified, at the mere caprice of an individual. Already two books which have been introduced into some Churches have been much changed, "improved," the advertisements say, and undoubtedly the old editions will soon disappear from the market. Indeed, it is well known that the publishers of these hymn and tune books want them to die speedily, to make way for others. In case of a member changing his residence, new books for him and family will frequently have to be bought. On all these grounds we say that the use of these books will be more expensive than the use of the one regularly issued.

In summing up, we affirm that the introduction of these outside books will cause greater expense to the people, will give inferior, certainly not better, hymns, and will injure the denomination, both in its unity and in its means of usefulness. Well will it be when every one of our Churches shall again use exclusively our authorized Hymn-book.

Lunenburg, Nov., 1875.

BANGOR METHODISM.

BY REV. MARK TRAFFORD, D. D.

To Rev. Moses Hill:

MY DEAR OLD FRIEND AND MENTOR,—Your letter in the HERALD, kindly addressed to me, but doubtless read with great interest by your host of friends and old time acquaintance, deserves thanks and a notice, albeit, by some of the misfortunes attaching to the best ordered families, your signature was omitted, which threw it into that class of communications which we never notice—the anonymous. So mortified was the good editor that he was nearer anger than he usually gets, though, as it was near sundown when I asked him who had written to me, his wrath was quite cooled. Some oversight in proof reading made you travel on Cardinev Circuit, and, as I knew you were never a missionary to the Indians, I knew it should be Gardiner; while Welden B. Mack, an itinerant of the olden time, and who, my wife says, was often a guest at her father's house.

Now, as to your facts, I admit you to be great on facts, and from our former great intimacy, and the frequent jousts we used to have, it will be lost labor for me to try to throw you. The introduction of our Methodism into the city of Bangor, though I was native there, and to the manor born, is better known to you than to me, as you can truly say, "all of which I saw, and part of which I was."

But first let me correct myself. I said, in the article you are pleased to notice, that "my connection with the Methodist Episcopal Church found me an indentured apprentice, having been bound out when fifteen years of age, with six years to serve." I meant, from the time of my indenture, and not from my connection with the Church. It was expressed in a bungling manner, and so I do not wonder that you were misled. I was in my 18th year when I joined the class, which was, as you supposed, in the spring of 1828. I had no knowledge of Methodism at the time of your appointment to Bangor. I knew John Ham, as I spent a year in the store of Truford and Bright, and lived near Mr. Ham's residence and store; but whether he was Jew or Christian, orthodox or heterodox, I did not know. Indeed, I did not know that there was any other Church than the "standing order," and I think many of the members had the same blissful ignorance, and I have been in many places since where the impression seemed still to linger. From a child, when Rev. Harvey Loomis, the pastor of the First Orthodox Church, preached in the court-house, to the time when I went to an inquiry meeting at Mr. Penny's, in the old brick yard on the Hampden road, where Rev. Joseph H. Jenne moulded bricks, I knew literally nothing of any other sect or order. I remember when hammering my lap-stone (I should recognize both the hammer and stone now), to have heard one day that a horse, driven in a carriage into the Kenduskeag to water, had been drowned, and that he belonged to a Methodist

preacher. But, while we well knew what a horse was, we had no conception of the genus Methodist preacher. But I subsequently learned that the animal was yours, and that you were sick at Mr. Ham's house.

The great revival commenced in the early fall of 1827, as you state. I heard it often spoken of in the shop by the workmen and by visitors, and once I witnessed the immersion of a number of persons in the river by Rev. Mr. Going, a Baptist clergyman, and the struggles and strangling of the females created a prejudice in my mind against that mode of baptism which, I am happy to say, remains still.

I remember also, one Sabbath morning, visiting my father's house, when my mother invited me to go over to the old school-house on the Orono road, east of the Kenduskeag, where she said a Methodist Quarterly Meeting was to be held; and, as I was exhibiting a new silver quarter of a dollar, which I had earned by some odd job, she said, "go with me, and put that into the collection." "No," my reply was; "the Methodists shall never have that!" I lost it from my pocket ere I reached home. That was the first time I ever heard of a Quarterly Meeting. I dare say you were there. But it is singular that I do not recollect ever to have seen you until I joined the Conference.

The raising of the Methodist church was an event that stirred the town. It was the second church erected in Bangor, and it stood (and stands as a store house) near the ferry to Brewer, and next to the house where I was born. The day was a sort of a holiday, and we boys turned out in force, to holler, if not to heaven and life. Such large buildings in those days did not go up stick by stick, as now, but the entire broadside were framed together, and then hundreds of men, seizing the plate, waited the command of the master, who stood off a little distance. I bear him now, "are you ready? pick her up!" and the great mass slowly rises, inch by inch, at the call, at each lift, "heave her up!" until the tenons of the great joists settled into the mortises, and the broadside is shored up. Of course I could not sympathize with the little class then, but it must have been a great day with them, as it was a great honor to you, who pushed it through. Before the dedication occurred, with me the change had come, and my lot was cast with the little flock.

My first awakening was in a Congregational prayer-meeting, on a Sabbath evening, in March or April of 1828. This harmonizes with your theory in part, but you must have been sick at the time, which accounts for your absence from the scene as it floats now in my memory of those happy days. I went first to an Orthodox inquiry meeting; but I was but a poor apprentice, and the room was filled by members of the first families, and I attracted no notice.

A young man of my acquaintance, who had become interested in religious matters, invited me to go with him to a Methodist meeting, and I went down to the brick yard, into Bro. Penny's little cottage. This must have been after the 20th of March, as we were employed until 9 P. M., from September 20th to March 20th, in our occupation. Here for the first time I saw people kneeling in the act of prayer; they were in dead earnest. You were not there, but the meeting was in charge of a Bro. Rowe, who it seems was the class leader, and under whose leadership I joined the class. I think, before the expiration of the ecclesiastical year. The Sabbath services were held in the brick school-house on Union street, and various preachers supplied. I remember the services of Jeremiah and William Marsh, and Joshua Hall, and Moses Springer, with others.

But the little flock were cared for. Suddenly there appeared among them, as though dropping from the clouds, or springing out of the ground, an English local preacher, Charles L. Brown, who had landed at St. Johns, and on his way stopped at Bangor, and preached to us a Sabbath, and was at once engaged to supply the desk until Conference. We thought him a wonderful preacher, and thought rightly. His labors were productive of great good to the people, and he still lingers to enjoy the cheerful retrospections of those old times. He was by some one asked how he liked the American people, after being some time in Bangor. His reply was, "very much, but I think they have a good deal of brogue!" It greatly amused me, young people, as we thought his tongue had a good deal of a twist. I think I am right in leaving Bro. Browning among the living as yet. I am a little nervous about it, as I buried Rev. W. H. Pillsbury in one of my recent communications; but he sends me a very lively letter, saying, "not yet; not yet, for adults, or for an only son, it is longer, sometimes lasting two or three weeks." All the house of Israel mourned for Aaron, and also for Moses, thirty

same time, but Rev. Greenleaf Greely baptized and received me into the Church nearly a year after; and I was licensed to preach during his second year in Bangor.

Well, my dear old friend Hill, we were together in the work, over which we now look back with a mournful pleasure. Shall we sit down together, in some far-off land of quiet, and talk over the past? I hope so, I am sure. Our old associates are nearly all gone. We are strangers in the Maine Conference, and to which yourself, and W. H. Norris, and Charles Baker, and G. G. More, and J. B. Husted, and R. E. Schermerhorn, were transferred from New York, to gather the lost sheep in the wilderness of Maine. I go, now and then, to Bangor, and look upon a strange congregation. Scarcely one of the original Church remains, and I say, as once I did in the pulpit there, under your second pastorate, "I came to the place of my birth, and cried, 'the friends of my youth, where are they?' And echo answered, 'where are they?'"

LETTER FROM EGYPT.

BY MISS SARA KEABLES HUNT.

After a long, perilous sea voyage, we reached Alexandria on a brilliant sunny afternoon, and, guided by our Egyptian pilot safely through the intricate mazes of the channel into the heart of the harbor, the wonders and novelty of the East burst upon us. I had expected a great confusion, and had often imagined the scene before me; but the grotesque reality far surpassed all my previous conceptions, as we were rowed through the vast groups of vessels, of every build and rig, and struggled toward the quay. Every nation under the sun seemed represented here, and you can imagine what a Babel of tongues was produced when each one of the motley crews seemed trying to have the last and the loudest word.

We drove through the city in a comfortable barouche, gazing eagerly at the different street scenes around us. There were camels, heavily laden, stalking along with silent tread; portly Arabs, in capacious turbans and brilliant robes; Egyptian ladies, wrapped in black silk *habars* and white muslin face-veils, perched upon donkeys, and cantering down the narrow streets; then there were the palm-trees and Oriental gardens, the water carriers, the bazaars, all so new to my Western eyes. Yet Alexandria is only semi-Oriental, and I look forward to a visit in Cairo and other towns of Egypt for more Arabian-Night-like visions of the land of the Pharaohs.

I shall tell you in this letter of some of the modern sights which arrest the traveler's attention, exciting a feeling of surprise, and showing how rapidly civilization is advancing here. Yesterday afternoon we spent in Ramlé, a thick settlement of cottages, with pretty gardens attached, a few miles from Alexandria along the sea-coast, and which has sprung up here within a few years. We took the cars at the Ramle station, only a few yards from the renowned "Cleopatra's Needle," which points to the cloudless sky, while the sea breezes sweep around its hieroglyphic sides. There were hosts of donkey boys congregated at the station, shouting the merits of their respective property in a ludicrous chorus of, "tek dis donkey; the name Yankee Doodle!" "try Tom Thumb?" "Want General Grant, mister? He very good, fast donkey!" There were crowds of beggars, with all the ailments flesh is heir to, crying forever in your ears the Egyptian echo of "baksheesh! ya hawage. Baksheesh!"

Finally we are off, puffing away along the iron rails, directly over what was once a beautiful street, stretching away in the shadow of Cleopatra's Palaces. We rushed by Caesar's Camp, lying there in the sand, with its broken walls and the English station left the car, and descended right into the midst of another group of donkey boys. Having mounted into the saddles, for it is almost impossible to walk any distance through this heavy sand, "haw!" said the boys, and away we went, the donkeys well understanding the meaning of that magic word, down by the sea first, for I longed to gather some of those tiny, beautiful shells which lie thick as moss on these Mediterranean shores. We passed many an Arab tent, on the way, the occupants lazily viewing us, or calling "baksheesh!" One, I noticed, was struck, and around it were gathered a group of women, leaping, throwing dirt in their hair, and wailing aloud. I was told that some one had died there, and these were the mourners. Just so they mourned for the dead in the olden times. So David called upon Israel to mourn for females the time of mourning is brief; for adults, or for an only son, it is longer, sometimes lasting two or three weeks. All the house of Israel mourned for Aaron, and also for Moses, thirty

days; Joseph and his Egyptian friends mourned for Jacob seventy days; and the Egyptians are still noted among all Oriental people for the length and vehemence of their lamentations. Ah, how different is this from the subdued sorrow of the Christian heart, which weeps itself out upon the bosom of the Saviour.

The sea seems to have encroached here very much. I was particularly interested in three worn columns, which rise side by side near the waters. Who can tell what palace walls they upheld in the days gone by, with all their unshed glory? The waves came rolling in, dashing over ruined walls; and out among them, a little ways from the shore, I noticed a sphynx-head washed by the incoming waters. We galloped on, past many a pretty cottage on the cliffs. In the garden of one I noticed a lovely babe in the arms of an Arab nurse. The woman was decking the child in her gaudy jewelry of gold coins, winding the glittering chain around the little one's neck, and laughing merrily at the funny picture she made. In the vine covered porch the father and mother stood, smiling on their babe. A Scotch terrier crouched at his master's feet, and a little white poodle pranced about, as if he knew what all the laugh was over.

By and by we came in sight of the cottages occupied by the American missionaries during the hot season. They are very pleasant, with a well cultivated garden, and vines clambering around the door-ways and up to the low roof. Some of the missionaries were yet here, and I heard the words of that beautiful hymn floating out upon the air, "Nearer, my God, to Thee." An Arab chanted his dull, musicless, meaningless songs in yonder tent; a boy stood calling for baksheesh; a Moslem on the house-top muttered his evening prayer; but over and above it all came the words, "Nearer, my God, to Thee! nearer to Thee!"

Not far from these cottages, with their little band of praying, working Christians, is an old ruin, lately discovered. While a gentleman was having his stables moved from the spot the workmen suddenly struck upon a rock, and digging further discovered this buried abode. We saw several searching for antiques. One gentleman found a gold ring, of ancient device, in the midst of the sand. We descended into the place, and, digging in the sand on the sides of the excavation, I found a human skull. The teeth were perfect and small, like a child's, so that I knew it must have been a little one buried here, for this is undoubtedly a tomb. Digging further, I came upon a piece of gold leaf, which had probably been laid upon the forehead of some dead face, as was the ancient custom. After this I discovered a glass lacrymatory, or tear-bottle, and succeeded in getting it out whole. It has been buried so long that the glass has become oxidized, and glitters brilliantly. It is said to be a very fine specimen.

The sun was nearly setting when we returned to the station, passing by a half-finished palace of the Viceroy, when the workmen were just dispersing. It is said that the Viceroy's mother, the widow of the late Ibrahim Pacha, dreamed one night, after this palace was commenced, that when it should be completed her son would die. If this be true I do not believe the building will ever be finished, for they are a superstitious people, from the Pashas in their palaces down to the lowest fellah in his mud hut on the banks of the Nile. But the present Viceroy, Ismail Pacha, is a man of remarkable energy and spirit. He has promoted the original industries of the land, has created new ones, and opened many an avenue with his railways and canals. He has much to contend with, and certainly the improvements which he has made in a few years in this degenerated land are wonderful.

After a twenty minutes' ride over the ruins of Cleopatra's Palaces, while the setting sun fell through a blaze of glory in the western sky, we alighted among the motley groups of Alexandria, and drove to the hotel. We shall leave for Cairo in a few days, and will send you a letter from that great shrine of the Orient.

THE CONVERSION OF HENRY WILSON.

BY REV. R. B. HOWARD.

Just at this time, very naturally, while the nation is bowed with grief over the removal by death from us of the late excellent Vice President, both the pulpit and the press are busy with his traits of character and distinguished public services. I would by no means underestimate or depreciate any of these. Seldom if ever has a public man passed away whose character has, in every respect, been more robust, or nobly, grandly symmetrical; yet, in my judgment, the most shining trait, the very crowning grace of his character was his Christian piety.

At a time when it was by no means

unfashionable, in certain high places, to slur evangelical Christianity, and he was burdened and harassed by the cares of both business and political life, and exposed to all the peculiar snares and temptations incident to a singularly prosperous political career—circumstances under which many a professing Christian has faltered and fallen—we beheld Henry Wilson calmly, intelligently, deliberately embracing Christianity. Though never wanting in the outer morality of life, yet, sensible of his need of a divine Saviour, we find him in 1868 making a public confession of his repentance for sin, and faith in the Lord Jesus, and uniting with the Congregational Church in Natick. Upon a certain occasion, shortly after taking this stand, the young converts having been invited to speak, Mr. Wilson was one of the very first to rise, and after remarking that he felt that he owed it to himself, to his friends, and to the cause of his Redeemer, to say a few words, he proceeded to say:—

"For more than thirty years he had attended the services of God on that spot, and had listened to hundreds of sermons. He had been convinced of the truths thus set forth, and had no excuse to offer for so long delaying to give his personal attention to the subject. He had never shielded himself by infidelity, or defended his position by that poorest of all, the faults of professing Christians. Whenever addressed personally on the subject, as he had often been by friends in various parts of the country, he always felt himself guilty before God, and yet he had lived more than fifty years rejecting God. He had seen the Christian die in the triumphs of faith, and had often stood by dying soldiers, and longed to speak some word of Christian comfort and cheer in their ears, and could not. He had stood by the graves of those he loved best, and thought how often those lips, now cold in death, had breathed his name to heaven. He trusted that in answer to the prayers of a dear wife, of those dear departed ones, and of other dear friends, he had now found abiding peace. He would not exchange the hope he had for any earthly honor. He had enjoyed more peace and assurance during the past week than in any other period of his life. He gave himself, all he had and all he hoped for, to his Lord and Master, and, if anything had been kept back, he prayed that it might be revealed to him."

Then, after having expressed the pleasure he felt in seeing the young men coming forward in this good work, and exhorting his neighbors and friends no longer to delay making their peace with God, he closed by saying, "scared and seamed, as we all are, by sin, or at least as I feel myself to be, how I rejoice that mercy and salvation are found at the foot of the Cross!"

Mr. Wilson's example and testimony touching his attitude toward Christianity is one, it seems to me, entitled to special consideration at the hands of all thoughtful moralists. Here was this eminent and incorruptible statesman, the pure-minded husband, tender father, dutiful son, loyal, patriotic citizen—a man who, in both public and private life, lived above reproach, carrying himself in all his dealings with his fellows according to the terms of the "golden rule," yet coming forward and saying, practically, that neither his personal worth or public services constitute any adequate basis on which to stand in His presence with whom he has to do. Humbly, therefore, he bows before God; with child-like simplicity and confidence he gives himself away; and then rises, renewed, consciously saved, a child of God, and heir of heaven. What pray, does the self-righteous, self-complacent mortalist make of all this? Let him pause and consider!

GEMS.

So use everything you have that it shall fix your heart more on God, and you will be able and willing to let it go when He shall see fit to remove it.—Hedinger.

Faith always leads access to God through Christ.—Rieger.

Without faith no one can give a true testimony for God; but with faith no one can refrain from it.—Heubner.

Though much distress may follow her confession, Faith can never withhold the confession itself, and in making it she becomes conscious of herself, and grows.—W. F. Besser.

Beauty is indeed a great gift of God; but, but, that the good may not think it a great good, God dispenses it even to the wicked. Thus, when the good that was expected, and proper to the good, was abandoned by the sons of God, they fell into a paltry good, which is common to the good and evil.—Augustine.

Virtue is the sister of love. Love it is to be ordinarily loved, because we do well to love that which, when we love it, makes us live well and virtuously.—Augustine.

The poorest faith in Christ is preferable to the best about Christ.—Aron.

DOCTRINAL PAPERS.

ADDRESS OF REV. WILLIAM ARTHUR.

At the late interesting Religious Convention held in London, at which were gathered leading Wesleyan ministers and laymen, Mr. Arthur, who was detained by sickness on the day he was to have spoken, sent the following instructive contribution to the discussions of the occasion:—

"It now wants only two years of being forty since I first worshipped in this chapel. Many times since then has the Lord caused me within its walls to kneel in prayer, and to thank God and take courage. But never in the whole time did I attend meetings which filled me with such profound comfort and strong hope for the prospects of the work of God as those which I was permitted to witness yesterday and the day before. This patient waiting of the workers at the footstool of our ascended Lord, for the renewed manifestation of His presence by baptizing with the Holy Ghost and with fire, is not only a pledge that He is about to do great things for His cause, but also a proof that He is already carrying on a blessed work of preparation. The life of the Church, like that of the individual soul, that in fact, of all that has life here below, is sustained only by an ever-repeated series of renewals. To have life at all, we must have it in ourselves; but to have it of or from ourselves is impossible. As the body daily must eat and drink what has sprung from the bosom of mother earth, so must the soul daily draw from its parent Spirit the nourishment on which it thrives. And as the mightiest nations must perish unless year by year the heavens send them seed-time and harvest, so must the strongest Church organizations, unless from time to time the Spirit of God be poured out upon them in seasonable rains. We need not only the constant wells, or the ever-flowing streams already in and on the earth, but we also need the occasional showers by which these are fed. Such showers the Lord has been pouring out, and much that sprang up as grass has already been gathered in, and has made many a weary husbandman glad.

"But the heavens are not exhausted, and we are not satisfied, but are waiting here for Him who shall come down as showers upon the mown grass, and prepare for us a new crop, to rejoice our souls once more. Our Lord often reproved His children for little faith, but never for too much. When, in sore need of outward defense, they attempted to supply it by their own puny hands and swords, He told them that if He wanted the bodies of His foes smitten down He could soon, by prayer to His Father, have more than twelve legions of angels clearing His way of physical difficulties, but even then only by spiritual means. And if one angel had smitten so many in the day of His Father David, what could twelve legions do? And what, again, are twelve legions of angels to the power of the Lord, whom all the angels of God worship? Not so much as that of twelve lamps to the sun. Yet all that power, infinite, fresh, and free, is now over us and our redeemed world. And the conquests that Christ can win are to be measured only by the greatness of His power, and by the breadth and length and depth and height of His love. He whose name on the morn of Pentecost was no power upon earth beyond the bounds of an upper room, made it a power in the streets of Jerusalem ere the sun of that day had set. Since then He has made it a power rising above that of every name that is named, and all by repeated outpourings of His Spirit—now upon lonely men, now upon obscure families, now upon despicable conventicles, now upon temples, priests, kings, and exceeding great multitudes. Never withdrawing His Spirit from the Church, He evermore teaches her that air enough to live with is not the wind that bloweth, which makes men hear the sound thereof, and wonder whence it cometh and whither it goeth. Such winds, thank God, have blown of late upon the shores of our own islands. We now feel that we are not breathing stagnant air; there is life in every inspiration; and the life is coming more abundantly. Come from the four winds, oh, Brethren! Come, as a mighty rushing wind!

"The holiness of the Saviour was the centre of union to the disciples, and the source of their power. That holiness reappearing in His members will ever be the salt of the earth, the only force that stays corruption—over the light of the world, the only force that chases the gloom of hellish night. We dare not ask Him, Lord, hast Thou called us to uncleanliness, or to holiness? We could as soon ask the sun if he calls us to night or day. As the voice of the Father to Israel aforetime, so to-day we hear also that of the Son and of the Spirit, one ever blessed Trinity, saying to us, seated here, Be ye holy, for I am holy. On us as Methodists the past and the present join to lay an obligation even greater than that which lies on all our beloved brethren of other branches of the living vine, in regard to the doctrine and practice of holiness. The past has left us a deposit, an example, and a banner; the present offers to us such an opportunity as was never set before our fathers for holding the banner high, and carrying it far in advance. How high? Not one hairbreadth higher than the point marked by the unerring finger of the blessed Spirit on the only standard—the Word of God. But, for the sake of the past and of the future, for the love of Christ, and the honor of our Father which is in heaven, not one

hairbreadth lower! Who among us convinced in his heart of having done ought by word or deed to lower the standard of Scriptural holiness, of that holiness for the spreading of which throughout the land we are and were created? Let every such one—and who is not that one?—humble himself before God, with no slight and passing contrition. The doctrine of holiness is opening the way for that of conversion, and that of conversion preparing subjects for that of holiness; and both knock at the door of all Methodists, saying, This is your work.

This spring, in the streets of Rome, meeting a German noble, known in this country as a godly man, I said, "It has been my hope that the Lord would use the controversy on ecclesiastical questions now distracting Germany to turn the attention of the nation to the spiritual ones which underlie the other." "The nation?" he said, "no; I see no sign of that; but of individuality, yes. There were never such prayer meetings in Berlin as during the week of prayer at the beginning of this year. And the reception given to Pearsall Smith was unheard of; it was a sign of the times." Later, in a remote village of German Switzerland, we found Pearsall Smith's hymns translated, families and little knots of serious people talking of the Convention at Oxford and that at Brighton, and of higher views of faith, hope, and love, of victory and holiness, than they ever had heard of before. We found even people of title from Germany speaking of the meetings held by Pearsall Smith as a blessed wonder; and when we got to Germany Brother Barratt and Brother Johnson both told me that the great objection now urged against Pearsall Smith and his influence was, that it was nothing but Methodism.

All this lays on us new bonds, those blessed bonds which bind us closer to the memory of our fathers, and to the Rock whence we were hewn, and the hole of the pit whence we were digged. Methodism was not in its original life more marked by seeking justification by faith than by seeking sanctification by faith. Indeed, many who shared its doctrine on the first point denied it on the second. They who sought justification by the works of the law confounded the plea of innocence, which all law accepts, with that of having ceased to transgress, to which no law can listen. So they who sought sanctification by the works of the evangelical law confounded holiness as a state, a development, and a manifestation of souls which God had cleansed, with a sanctification, the act of God's own hand, by which He changed the skin of the Ethiopian and the spots of the leopard. The former is living, which always presupposes life; the latter is the giving of life. Or, the former is perfect soundness, developing itself in gradually abler and completer action, and manifested by the increasing ability to walk well, walk far, and walk with heavier and heavier burdens; the latter is the unseen and instantaneous touch of the divine Restorer, whereby the feet and ankle-bones which had no strength are restored to perfect soundness in a moment, accompanying which gift of soundness comes the happy consciousness of a new capability of action, with its attendant impulse to walk, and leap, and praise God. The act whereby our Lord changes our diseased though not dead souls into the very likeness of His own mind may, like that whereby He will change our vile body into the likeness of His glorious body, be done in a moment, in the twinkling of an eye. But the living which follows that imparting of life will be one eternal development; the action which follows that restoration to soundness will be a career onward and onward, day without night. Now for the breath which imparts life! Now for the touch which gives perfect soundness! O, Thou second Adam, Thou quickening Spirit, breathe upon us and we shall live! Thou Almighty Healer, speak the word only, and Thy servants shall be healed!

At this part of the address Dr. Osborn interposed, and said, "let us embody that last sentiment in song." Hymn 406 was then sung, with great fervor:—

"What is our calling's glorious hope,
But inward holiness?
For this to Jesus we look up;
We calmly wait for this."

CORRESPONDENCE.

DEDICATION AT BERKLEY.

Berkley was incorporated in 1735, while Church and State were united in Massachusetts, and town and parish lines are the same. Rev. Samuel Tobey was its first minister, and was succeeded by Rev. Mr. Andros. The united pastorate of these two covered about eighty years, both having been settled for life, according to the custom of the times, and each living to an advanced age.

The town was named for Bishop Berkley, who not far from that time was deeply interested in America, and wrote the following lines, referring to this land:—

"Westward the course of empire takes its way;
The first four acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

In token of his recognition of the honor done him by the new town, the Bishop sent them from England an organ for their church, and also a bell. For some reason the pious people of the town were unwilling to pay even the freight on the organ, and it was sold, and fell into the hands of Trinity Church in Newport, R. I., and we are informed is still in use in that ancient

place of worship. It is said that the intense prejudice against instrumental music, as interfering with the simplicity and spirituality of divine service and worship, was the cause of this unwillingness. It is also conjectured that the strange views held by Bishop Berkley in reference to some philosophical questions rendered it inconsistent for them to receive this organ from him, to be used in their Christian service; and inasmuch as they could not if they would, and would not if they could, burn a heretic by refusing the gift. The Bishop's immaterialism in those days was quite as objectionable as the materialism of the present day.

There is no evidence of the correctness of this hypothesis, and, if it were true, it might have been better to say, with Lord Byron,

"When Bishop Berkley said there was no matter,
And proved it, 'twas no matter what he said."

The bell which he sent for the church was for some reason thrown overboard in Boston harbor, after fastening a buoy to it, and the buoy becoming detached, the bell has never been found. The probability is that this plan was devised to avoid the payment of duties to the "home government," but, like many such attempts, it resulted in ultimate loss.

After many years, the Society refusing to erect a new church in the place of the old one, which had become quite dilapidated, the more enterprising of the members withdrew, and were organized by a council into the "Second Church." For some years both Churches were blessed with a good share of prosperity, but entire harmony between the two organizations was never fully secured.

It was difficult to see the necessity for two Churches of the same "faith and order," side by side, in this small town, and a spirit of rivalry, as was natural, sprung up among them, which forbade their harmonious co-operation, and occasioned a great loss of religious influence in the town. This state of things was deeply deplored by many of the more thoughtful and spiritual, and at length it was suggested that if the "Second Church" should become connected with the Methodist Episcopal Church it might, by introducing a new religious element into the community, promote the moral and religious welfare of the people.

The advanced age of the pastor—more than fourscore years—obliged him to suspend his labors, and through the agency of Rev. Brother Young, pastor of First Church, Taunton, and with the hearty concurrence of the aged pastor referred to, Brother Wright from the Theological School of Boston University, was employed to supply the pulpit, and the result was the organization of a Methodist Episcopal Church, the members of the Second Congregational Church going to the new organization. The Presiding Elder, Rev. S. C. Brown, visited them officially, and preached, and received the members by letter into the Methodist Episcopal Church, with some others, administered the communion, and organized a Quarterly Conference. This occurred nearly three years ago, and since that time they have been greatly prospered, having more than doubled their numbers, till it was thought necessary to build a more commodious Church edifice.

A large and desirably located lot was given them, and the enterprise has been pushed forward with commendable promptness, and the result is the completion of a beautiful church, which is a monument to the zeal and taste of this young and vigorous Society, and an ornament to the town of Berkley. A good organ occupies the recess prepared for it in the rear of the pulpit, and a fine toned bell calls the worshippers from miles around to the services of this pleasant sanctuary. November 30th was the day set apart for the consecration of the new edifice, and, notwithstanding the severity of the weather, a large congregation assembled, many of them from the adjoining towns, to enjoy the interesting services.

The sermon was by Rev. Bishop Wiley, and was a plain, unpretentious, but able presentation of the interesting and important truth that the divine and human agencies are united in the work of the world's redemption and salvation. The text was selected in 1 Cor. iii, 9, "we are laborers together with God." The other services were conducted by visiting clergymen, including Presiding Elder W. V. Morrison, Rev. A. B. Kendig of Charlestown, N. G. Cheney of New York (now under appointment for India), S. C. Brown, and others. The singing was of a high order, and the whole service gave great satisfaction. The "feast of dedication" was held in the chapel, at 5-1-2 o'clock, p. m., after which the congregation re-assembled in the new church, to engage in the further services, consisting in singing, addresses by Rev. W. V. Morrison, Rev. S. C. Brown, and Rev. A. B. Kendig, the completion of the subscription for the payment of the new church, and finally the consecration of the unnumbered edifice to Almighty God.

Brother Kendig, who, by the way, is a host in himself for this work, stated that \$2,800 was the amount needed to pay the whole indebtedness, including organ, bell, furnace, and everything in the church, and proceeded with the work of raising it, persevering till the whole was accomplished, after which the services of dedication were finished in disciplinary form, and the whole congregation arose and sang,

"Praise God, from whom all blessings flow,"

THANKSGIVING—AFTER THOUGHTS.

BY REV. WILLIAM H. TUCKINGTON.

The fore-thinking man is a safe man to follow in any emergency, providing his purpose is right and pure, and he is generally successful in his pursuits. Forethought is a prime requisite, but in the jam, hurry and tear of this age not much is known of it by the average mind. But it seems to be different with some, as with us, our thoughts often needing the prefix at the head of this article, rather than the one in the body.

How many there are who in life have thought beforehand, and are happy in their safety and freedom! How great the company also of those who never thought until afterwards, and are miserable in their danger and bondage!

But let us see what there is good in "after thoughts." In the sense of calm, sober reflection, of think again, these "after" are the more wise. Subsequent thought stays our hand, whereas otherwise we might have acted rashly. Careful thought should always precede action; it leads to the right and true. "Consider your ways," is a divine injunction. To acknowledge error and sin to-day shows that you are wiser than yesterday. We have need of more thought and reflection in life. The bane of the age with the popular throng is superficiality and nonsense.

But it is after Thanksgiving now, and these are "after thoughts." We think we are at sufficient distance from Thanksgiving to view it with some degree of calmness and clearness. We have been nearly through the whole bill of turkey, chicken pie, roast beef, squash pie, mince pie, plum pudding, cake and the various accompaniments. We are quite well.

But the day itself was all that could be desired, and was ushered in by a beautiful morning, and accompanied throughout by a bright sun—bright above, bright below; day of delight, day of sunshine, day of thanks. Preeminently this is its nature—giving thanks. There is much of grumbling and fault-finding, but too little of praise and thanksgiving. In the midst of the failures, troubles and embarrassments all over our land, it is well that this day came with its bright countenance. Our blessings always outnumber our troubles. Never do we have more to complain of than to be thankful for. We spend too much time in lamenting the bitter, utterly unmindful of the sweet.

How many hearts were filled with gratitude on that day? How many lips spoke of His goodness? How many voices chanted His praise? How many bowed in prayer? A large number truly, but not all. The remainder is an immense company. It is a multitude I cannot number, to whom the day came, not as a tender reminder of nobler and purer affections, of holy joy, of a sweeter, brighter reunion in the Father's home, but rather as a day of revelry, a day of waste, of unalloyed liberties, and of low, groveling delights. Many were the sumptuous regal feasts where no thought was of Him from whom came all power to enjoy, and from whose hand, unthought, came the rich bounty that loaded the tables.

Glad, bright, merry day. Car and steamboat, stage and carriage were more than usually filled with New England sons and daughters from all points. Father and mother were joyful. John, Henry and Sarah were jubilant, and the baby full of glee. The old homestead, how natural it looked! The barn, the well, the orchard. There was the green where we played leap-frog when boys; and there the old school-house, on the benches of which we cut our names. But the day wore away. Night caught us, and we slept. Thanksgiving day had gone.

We have not forgotten the absent ones who went from us. They never came back. Mother missed them, as she put less plates on the table than a year ago. They are gone from our fireplaces, from our sight. They stepped into the dark, sluggish river, one night, and though they whispered something, we could not catch it. We put flowers on a grave, here and there—that is all. Oh, we look away, in happy expectancy, to the thanksgiving in the upper temple, where, all reunited, we shall sit down at God's table, to go no more out forever!

OUR AWAKENING AT EAST BRIDGEWATER.

It will be interesting to the disciples anywhere to know that many souls are being saved in this place; and, that it may help on the same kind of work elsewhere, I yield to the solicitation of some in stating a few facts in relation to the work.

A few months ago we had scarcely any young people in our congregation. They had been scattered; they were prejudiced; the situation was not a pleasing one to contemplate. We had faith in God; we believed He would help us if we helped ourselves in the right way. So, in a common sense way, we set about regaining their confidence, and pursued somewhat of a different course toward them. Our aim was their salvation, although we

did not make any special effort to tell them so. About two months since, as God had blessed us with the confidence of the public, we said among ourselves, Let us now make the final effort to bring them into the fold of Christ. We did not advertise what we expected to do, either by warning the unconverted, or publicly asking the Church forward for prayers. But we went to God in special supplication for the outpouring of the Spirit, believing that if some one should be found who wanted to be saved it would touch hearts that had even been renewed before in the right place, and would set them to praying, and secure the baptism of the Holy Ghost better, sooner, and surer than any number of sermons we could present to them to move them to duty.

Our plan was of God; it succeeded. Now one, and then another said, Pray for us; and we did pray for them, and God gloriously saved them too; and, as we looked up from our work for a moment, behold, all the difficulties had vanished, cold hearts had been warmed, and we were in good working condition, and ready to labor for and take care of those whom God should give us. And God has given them to us—not a great crowd at a time, but within two months just one hundred sinners have publicly asked our prayers that God would save their souls, and I believe the most of them have really been saved. They give good evidence of it; they are born into the kingdom so that they know it, and they go to work for others in prayer and pleading, and God blesses their efforts, and they bring others to Christ. I reveal no secret when I say that some of the hardest people of the place are sweetly saved. We have not had many children converted, because we have not many; but some are saved that the world will yet hear from.

I have preached nearly every evening for two months—not that I am a better preacher than some I could have had to help me, but I felt that I was in position to know the situation, and knew what to preach. We had the North Dighton praying band to assist us one Sabbath, and they did us good service. The evidences that the awakening continues throughout the town are very plain. The people are all talking about it, and the other Churches are holding special services. We have not had time as yet to publicly oppose the dancing school, dramatic performances, etc. We think possibly they may be reached another way. We have great faith in God that He, having commenced this work, will gloriously carry it forward, if we, His instrumentalities, use a little practical good sense, and live pretty close to Him.

G. W. BALLOU.
East Bridgewater, Dec. 2.

NORWICH DISTRICT, CONN.

The Church in Niantic has just provided for its debt of \$3,300. Rev. J. W. Case gave the liberal sum of \$1,000 toward this result, providing the whole amount was raised, which was done in a few days by the efficient pastor, A. A. Presbrey. This Church has for years been noted for its liberal spirit. No one happy enough to be its pastor will complain that the children do not attend the preaching service. Six "small children, and one" in the mother's arms, is a hopeful fact there.

Quite an increased religious interest prevails in the Methodist Church in New London. Several have been converted.

Gale's Ferry has rejoiced in an outpouring of the Holy Spirit, resulting in the quickening of the Church and the salvation of sinners.

South Coventry has the foundation laid for a new parsonage, which will be open for the pastor's family in April.

The Church at Willimantic will soon occupy their vestry, which has been greatly improved, at an expense of \$2,000. The pastor and his efficient co-laborers are confident that God will graciously accept their offering, and it will be to them a spiritual workshop. Earnest extra meetings will begin as soon as the room is ready.

The Evangelical Churches in Norwich (except the Protestant Episcopal) are holding a series of weekly union prayer meetings. They have been well attended, and very interesting. A new Methodist church will soon be dedicated at Jewett City, and also in Versailles.

Meetings are held nearly every evening in the Methodist church at Stafford Springs. The number in attendance is largely increased, and several have been converted.

The church at Portland, having been enlarged to accommodate the organ and choir back of the pulpit, was to be re-opened, Dec. 12, sermon by Dr. Foss, of the Wesleyan University. This Church has been greatly prospered under the pastorate of Rev. A. W. Seavey.

Attawaugan is noted for its constant spiritual progress. Some five years ago a Church of 10 members was formed, now numbering 60. Over 100 have been forward for prayers within a month, most of whom have been converted.

Quarryville has astonished itself in renovating its house of worship, putting in a bell, new carpets, pulpit, etc. Best of all, there are signs of a revival.

North Manchester has greatly improved the interior of its church, retouching the frescoing in the audience room, putting in new pulpit furniture, and painting the vestry.

The Methodist church at Moosup, Rev. W. W. Ellis pastor, is enjoying a precious revival.

Novich District desires lay delegates to be present at the next "Electoral Conference of Laymen," but fears the

location of the Annual Conference will keep many away.

TO THE MINISTERS AND MEMBERS OF THE M. E. CHURCH.

DEAR BRETHREN:—In their address to the last General Conference the Bishops used the following language, namely:—

"The fourth day of July, 1876, will be the 100th anniversary of the Declaration of Independence, from which event we date our national existence. The dictates of both patriotism and piety render it proper for Christians to celebrate such an occasion in some way that will appropriately express their gratitude to Almighty God for the mercy and truth which He hath shown to our nation, for surely He hath not dealt so by any people. If we, as a Church, are to celebrate the Centennial birthday of our beloved country it will require some action by the present General Conference, because the next General Conference, which will probably close in June, 1876, comes too late to afford sufficient time to make such arrangements as will be appropriate and necessary to a becoming celebration of so grand an event. We take the liberty, therefore, of inviting your attention to the subject."

This suggestion was favorably received by the General Conference, and was referred to a committee, who, after considering the matter, in due time reported in favor of a proper celebration of the grand event, and, among other things, submitted the following resolution, which was adopted, viz:—

"Resolved, That the Board of Bishops shall devise a programme of religious services for the fitting commemoration of the event, and that each Bishop shall present it to the Annual Conference over which he may preside during 1875, and bring this action of the General Conference to the timely notice of the Annual Conference."

We cannot doubt, dear brethren, that, as Christians and sincere lovers of our country and its free institutions, you will most heartily approve, and earnestly and unitedly aid in promoting the success of this great Christian and patriotic celebration. It must be a most pleasant duty to Christian ministers to call the attention of their congregations to the historic evidences of God's most gracious dealings with us and with our forefathers, and to impress upon the minds of their hearers the important truth that God meets out to both nations and individuals the prosperity and happiness which is allotted to them. We trust that all our pastors, local preachers, Church members and friends will engage in the performance of the duties, and in the enjoyment and improvement of the privileges of this great national festival, with grateful memories and cheerful hopes.

In the performance of the duty assigned them the Bishops have fixed upon the following programme of services to be observed by our Churches and congregations, at such times and places as may best suit their convenience, between the first Sabbath in June and the fourth day of July, 1876: 1. On the day appointed for the service let there be, from 8.30 A. M. to 10 A. M., a social meeting, with the reading of suitable Scripture lessons, selected from the Old and New Testaments, singing and prayer, to be followed by such remarks as any present may feel disposed to make, touching national providential blessings, or gracious personal benefits. 2. At the usual hour for morning service let an appropriate sermon be preached. 3. We further recommend that at some hour in the afternoon a Children's Meeting be held, with services calculated to inspire patriotic and religious sentiments. Any further services to be at the discretion of each pastor and congregation.

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.
Chicago, Jan. 1, 1875.

Our Book Table.

GARDENING FOR PLEASURE. By Peter Henderson, author of "Gardening For Profit." Illustrated. New York: Orange Judd Co. 12mo, 350 pp. This is a complete and handy manual for the amateur horticulturist and home gardener. It gives full, clear, and illustrated directions for the cultivation of fruits, vegetables and flowers, for the laying out and beautifying of gardens and lawns, and for the management of conservatories and greenhouses. We have found, upon personal examination, its instructions to be readily understood, and adequate to the wants of those who are little skilled, and desire tuition in this beautiful and profitable art.

THE INSECT. By Jules Michelet, with 140 illustrations. London, Edinburgh and New York: T. Nelson & Sons. Octavo, 368 pp. This elegantly published volume is a worthy companion and successor to the previous work by the same author, "The Bird." Neither of these elegant and charming volumes are philosophically arranged and exhaustive treatises upon their chosen topics, but delightful studies and meditations upon their wonderful themes. The present volume is a prose poem, with the habits and characteristics of the insect world as the subject. It will draw the attention of youthful readers, and inspire a love for the study of nature. With the fascination of a work of fiction, it is a true and delightful revelation of more astonishing things than fancy has ever painted. It will be one of the most beautiful and wholesome of the holiday gifts.

THE MYTH OF STONE IDOL: A Love Legend of Dakota. By W. P. Jones, A. M., late President of the Northwestern Female College, at Evanston, Chicago. S. C. Griggs & Co. Small quarto, 74 pp. Our Wesleyan alumnus, who left a good reputation for academic scholarship behind him when he graduated, has ventured out with his maiden bold in rhyme, to catch the eye and ear of this busy age. We opened it for old acquaintance' sake, and read it through, beguiled by its melodious lines and the pathos of its simple tale. It is not a novel Indian legend that it sings, but a familiar and tender one. Two lovers, forbidden to marry

by the cruel parent of the maiden, kneel together on the banks of the great river, and pray to be translated to the land where they may be forever united. As they kneel together they are changed to rock, and the cloven boulder, bearing the name of "The Stone Idol," perpetuates the memory of love true unto death. It is a pathetic story, well told in smooth and musical verse. Its descriptions are fine pictures. Its Indian speeches sound rather too much like the addresses of Anglo-Saxon lovers, but the poem is a pleasant one, and worthy of the handsome form in which it is published.

FAMOUS PAINTERS AND PAINTINGS. By Mrs. Julia Shedd, illustrated with heliotype engravings. Boston: James R. Osgood & Co. 12mo, 326 pp. This fine volume gives short biographical and critical sketches, chronologically arranged, of the chief painters, from Guido da Siena, who painted in 1221, to Delacroix in 1825. It contains also a valuable and interesting catalogue of their chief works, and an arrangement according to their nationalities of the different painters. One of its most interesting features is the collection, nearly a score, of heliotype copies of some of the most noted paintings of the great masters. The volume is a beautiful gift for the season, and will be of permanent interest and value as a book of reference. It is grateful to know that the growth of the public taste in this direction calls for such illustrations of art as this fine work, and that so abundant and admirable material is provided for the aesthetic cultivation of our young readers.

It is a pleasant thing to discover the estimate of a genuine poet of the works of his brothers in verse so discriminatingly cultivated. He does not permit J. G. Whittier to have any larger compass of illustration in the modern period than the humblest estimation of his talents would demand, and not a few of the selections are the beautiful anonymous poems that have been rescued from the oblivion of the periodical press. Altogether, it is a very handy and attractive book. The introduction by the compiler is simple, beautiful, and characteristic.

The latest additions issued by Osgood & Co. to their elegant miniature edition of Hawthorne's works, is the BLITHEDALE ROMANCE, in one volume, and the TWICE TOLD TALES, in two. This edition has already become so popular that the demands of the trade can hardly be met, and the striking fiction of their remarkable author have experienced a fresh resurrection through its into public favor.

The same publishers have originated a still smaller, and, if possible, more attractive series of books. It is appropriately called THE YESTERDAY SERIES. Whittier's "Snow-Bound," Longfellow's "Evangeline," Emerson's essays upon "Culture and Beauty," and upon "Power and Wealth," have already been issued, making four as attractive little volumes as the eye ever enjoyed, and the contents are in keeping with their setting.

Our readers may recollect the sad death, by accidental drowning in Charles River, of Rev. Frederick Brooks, brother of Phillips Brooks, little more than a year ago. He was then rector of St. Paul's Church, Cleveland, O., and had at that time, although in the prime of his young manhood, established a high reputation for intellectual ability and Christian devotion. In a dueling volume of 300 pages, issued by J. R. Osgood & Co., his brother, after a simple but touching biographical sketch and introduction, has given to the public, in order that his short ministry may, in this wise, be perpetuated, a collection of his sermons. These discourses are marked by their thoughtful-ness, freshness, their directness of application, and their evangelical fervor. They show how much the Church has lost in the premature death of this young minister, and offer fine models of purity and fervor of style in the pulpit.

FARM LEGENDS, by Will Carleton, illustrated. The present handsome volume continually reminds its reader of the previous work by the same writer, "Farm Ballads." He cannot surpass himself. He has his most pathetic subjects in the first book, but he finds appropriate themes for his homely and touching strains in this also. The first volume was really a domestic life in many families, teaching the wisest and the sweetest lessons, and awakening old love. The present volume has also its wholesome morals with its amusing verses. The illustrations are capital, and the book will be popular. Harper & Brothers.

Tilton & Co., Boston, send out another of their "Children's Classics." This time it is THE OLD WOMAN AND HER CROOKED SIXPENCE. The cuts are amazing, and the little fellows will devour them. In addition, full directions are given for the pleasant and profitable recreation of "Sorrento wood carving."

FOR THE YOUNG PEOPLE.

T. Nelson & Sons, New York (for sale by J. P. Magee, Boston), send out an elegant volume, profusely illustrated by Giacomelli, the illustrator of the volumes upon the bird and the insect, entitled THE HISTORY OF THE ROBINS, by Mrs. Trimmer, small quarto, candelated paper, 250 pp. This handsome volume is as charming and wholesome in its contents as it is attractive to the eye. It will create in young minds a taste for the study of natural history, and then they will never lack resources for pleasure and instruction. The same publishers issue the PEEP SHOW, with 330 pictures, royal octavo, 400 pp., \$1.00. Here are nice, short stories, with pictures in abundance, at a very cheap price. Nothing could be more attractive to the little fellows.

Lothrop & Co., Boston, publish a very handsome small quarto, with ornamented cover, called YOUNG RICK, by Julia A. Eastman, a favorite writer for the young. It relates a succession of amusing rough adventures, until, at length, Rick comes to feel that, with his older years, he must put away some of his childish pranks. The same publishers issue GRANDPA'S DARLINGS, by P. P. Maguire, 328 pp. This is a story of real children, and a bona fide and excellent grandparent, now in heaven. Fantasy's little readers to meet with herself and him, in the beautiful city where he now dwells.

The works of fiction published by Harper & Brothers are, OFF THE ROLL, by Katharine King; AN ISLAND PEARL, by B. L. Farjeon; HOSTAGES TO FORTUNE, by Miss M. E. Braddon.

ZION'S HERALD Free the balance of the year to all New Subscribers.

On the receipt of \$2.50 for paper, and 20 cents additional for postage, it will be marked paid to January 1, 1877.

We sincerely hope that preachers will not delay to call attention to our offer. Persons wishing to subscribe, and not feeling it convenient to pay now, can forward their names at once, that they may have the full benefit of our offer, and send the money between this and January 1876.

A. S. WEED, PUBLISHER,
36 Bromfield Street.

ZION'S HERALD.

THURSDAY, DECEMBER 16, 1875.

In Philadelphia the meetings held by Mr. Moody have been somewhat affected by the very disagreeable weather in that city, but, even when the rains were descending in torrents, never less than 8,000 were present. By classifying his audiences, and holding meetings for women, for men, for young men, and for Christian workers and seekers, every moral condition in society seems to have been reached. On Friday last a particularly interesting and affecting service was held in behalf of the intemperate. Two hundred requests for prayer, covering some very touching cases, were presented at this meeting. Nightly meetings, always crowded, were held by the young men in the Arch Street Methodist Episcopal church, from 9 to 10 o'clock P. M., and a parents' meeting at the same hour, in the Tabernacle Presbyterian church. The secretary of the meetings, Mr. Thomas K. Cree, writes, "the whole city is moved, and the great topic of conversation in all resorts is the Moody and Sankey meetings."

The *Western Advocate*, in a thoughtful editorial suggested by the late action of the Bishops, in changing, under advice, the place for holding the next General Conference, calls attention to the singular fact that no provision for such an exigency has been made in the Discipline. The law of the Church arranges for the calling of an extra session, and for such a contingency even in the instance of the decease of all the Bishops, but specifies no course to be taken in such an instance as the present, where it seems desirable to have simply a change of place.

The Bishops have followed, however, as far as time has permitted it, the disciplinary provisions, in the case of the calling of an extra session, and have broadened the law by securing the concurrent opinion of every available General Conference officer. There has been no objection urged against the movement. It is now, however, the fact that the change is without precedent, or letter of statute law, the *Western* advises that it will be judicious not to attempt, at the next General Conference, any radical changes in our polity. This advice will be looked upon very differently by two classes of our people. Those that are thoroughly opposed to any change will consider the suggestion the very essence of prudence, while those that think the hour has come for a new departure will be inclined to discuss the point before unhesitatingly accepting it. It is better, however, to be safe than to be sorry. Perhaps if this contingency had been foreseen there would have been less eagerness in securing a change of place.

Bishop McQuade of Rochester, has accepted a challenge to discuss publicly with the "Free Religious" Association of Boston the question of religious instruction in public schools. The Bishop proposes that the Catholics shall provide their own school buildings—that the teachers selected for them shall be subject to the examination and approval of the school committee—that they shall be, during the regular school hours, subject to the same supervision and regulation as the other schools, out of school hours such religious instruction to be given to them as the Church wishes, and the current expenses to be paid from the public treasury. This looks fair, but it would be the certain death of our public school system. Each denomination would demand the same privileges. All the unifying and nationalizing power of the common schools would be lost. The expenses would be indefinitely enlarged, as school buildings must necessarily be multiplied, and head-masters increased in number. For lack of the present admirable classification, which could not be secured in this indefinite increase of schools, the tone of instruction would be lowered. The various classes in society, now singularly drawn together, and made to respect each other, would be painfully divided, and a serious blow would be given to one of the strongest bonds that now unite us in a common Republic. In cities, where a large proportion of the children are Catholics, the experiment may be tried without apparent serious peril for a long period, perhaps, but the intelligent public of the United States can never submit to such a strain upon one of its vital institutions.

The religious interest in Boston during the week has not been concentrated in any course of meetings. Additional services are held in many of the churches. In some of them there is a constant and deepening work of grace. There is, however, no apparent general consecration to the great work, and no mark of the prevailing spiritual interest that is noticed in other portions of the country. Out of the city, in some of the neighboring towns, there are signal illustrations of the power of the Gospel to sweep away

obstacles, and to save the hitherto hopeless. We trust this hour of business depression, and this favorable season for religious thought and service, will not pass by us without being the occasion of some more manifest exhibition of Christian earnestness and of the divine presence.

One of the most cultivated men of our Church, now a resident in Europe on account of his health, formerly the highly esteemed editor of this paper in one of the brightest eras of its existence, writes from Switzerland: "Thanks for the *HERALD*. They came safely, and were refreshing to quite a group of Methodists temporarily here. Please send more. I am delighted with the ability, variety, and high religious tone of these numbers. Though it is no compliment to myself, yet I hesitate not to say that, judging from these numbers, the *HERALD* is far in advance of its claims upon the Church at any former period. God bless you."

If what the *Congregationalist* says about the proceedings of certain parties connected with the management of the American Tract Society of Boston is true, there are other things "crooked," besides whiskey.

THE SECOND SERMON.

In New York, and also at the South and West, the custom is established, in a large number of our churches, of having preaching in the morning and evening of the Sabbath. The afternoon is given up to the Sabbath-school, which is followed, in some churches, by a prayer-meeting, except once a month, when the Lord's Supper is administered. In New England we have the evening social meeting for prayer, praise, and exhortation. In no other portion of the country have these exercises been so remarkably developed, and made so useful. In many parts of New England they are the most crowded, interesting, and spiritually profitable services of the day. The impressions made by the discourses are here renewed, and those who have been reached by the truth are persuaded to commence a life of prayer, and are instructed in the way of faith. Our harvest seasons have been found to be in these warm, earnest, social exercises. These, therefore, cannot safely be given up. The Church needs the discipline of them—the opportunity for Christian work, and the exercise of spiritual gifts, for their growth and development. These great prayer-meetings become a positive spiritual thermometer of the life of the Church. With the presence of the divine life they are spirited, vigorous, and productive of fruit; in the absence of the divine life they become formal, wearisome, and resultless.

The New England prayer-meeting, therefore, cannot be given up. It is one of the vital means of grace which has received the unmisgivable approbation and seal of the divine Spirit. Some other one of the Sabbath exercises, then, must be given up, if any one be dropped, to give a larger space for the Sabbath-school, and to prevent the day from being a burden, physically, rather than a blessing to Christian people. Nothing remains but to yield one of the preaching services. This course is becoming quite rapidly the custom among our largest and wealthiest Churches. A service of preaching is held either in the morning or in the afternoon, and the Sabbath-school takes the other portion of the day, with the prayer-meeting in the evening. In many churches the custom has become so well established that there is a general acquiescence in it, and very favorable reports are made as to its practical workings. In certain instances, with ministers remarkably interested in Biblical study and exposition, who have personally, and with wide and rich resources, entered into the Sabbath-school work, we have known the congregation to become somewhat generally interested in the Bible service, and to be present at the sessions of the school; but, as an average fact, we have found that no more persons attended the Sabbath-school, when it has been made the whole service for the morning or afternoon, than when it was held before or after another service. The portion of the Church and congregation not immediately drawn into the school has either remained at home, taken walks or rides, or attended some other church, where preaching services were held. We should not exhaust the fingers of one hand in counting up in New England the instances that we have known or heard of, where a Bible service, taking the place of the preaching, has called out any considerable portion of the congregation, or awakened any great religious enthusiasm.

There is one serious result, not necessary, indeed, but almost inevitable, attending this giving up of one of the preaching services. According to the old New England arrangement, the morning discourse has usually been devoted to the edification of believers, to the illustration of Christian experience, and to the exposition of the doctrines of the new life. In the afternoon, as with us the congregations are larger, including the Sunday-school children and a miscellaneous audience, the ordinary habit of our ministers has been to preach direct, earnest, and persuasive sermons to the unconverted, and thus prepare the way for the more personal and practical work of the evening, in drawing men to an immediate decision upon the great probationary question of their individual salvation. In giving up the afternoon preaching service, these warm, simple, hortatory sermons, which have been the great aggressive elements in our evangelical work, have dropped out largely from the pulpit efforts of the ministers. The whole style and character of the preaching have changed. We have stately, well-written discourses upon Biblical themes,

We have, every other Sabbath almost, occasional sermons upon the events of the hour. We have apologetic discourses. We have ethical and practical treatises adapted to the moral condition of the community. We answer the objections of Spiritualists, preach against Mormonism, socialism, materialism and liberalism. But where do we find the suitable occasion to preach simply, experimentally, and earnestly the Gospel of the Lord Jesus Christ to men perishing in their unbelief and worldly-mindedness? This loss of the second awakening and warning discourse is not simply the abridgment of so much of the preacher's work, but induces an almost entire change in the character of his ministry.

Besides this, it is impossible for all the members of our families to attend the preaching service at the same time. Some must remain at home a portion of the day. As Methodists, it has heretofore been our duty and honor to preach to the servants in the afternoon who have been detained at home during the morning to prepare the important Sunday dinner. The care of little children, the nursing of the sick, an invalid condition of the body, prevent attention of some inmates of the home circle in one part of the day or the other. No minister has failed to notice the difference between his morning and his afternoon audiences. In some places, and especially in cities, it is a serious matter to abridge thus the opportunities for hearing the preaching of the Word. Our Catholic friends have, every Sabbath, beginning at sunrise, a succession of services for different congregations, continuing throughout the day.

It does not seem to us a severe strain, physically, upon minister or people to preserve the old and wholesome custom of a morning and afternoon service. The latter need not be opened at too early an hour; neither should it be long. Let it open at 4 o'clock P. M., and the Sabbath school commence at 2, or 2-1/2 o'clock. After a few moments, for change of position, the Sabbath-school children will not be seriously wearied by an hour of varied, short, and partly liturgical services, and a tender or earnest discourse of half an hour. The whole afternoon and evening exercise may be profitably limited to an hour's duration. From considerable observation, and much thought upon this subject, we have come to the conclusion that such an order of service will be generally best adapted to our work in New England and the wants of our communities, and that only in exceptional cases can the other plan be wisely introduced.

STANLEY IN EQUATORIAL AFRICA.

Until late in our century the interior regions of Africa were to the eye of civilization a *terra incognita*; but what had been "hid from ages and generations" has been partially revealed by the explorations of Speke, Grant, Baker, Schweinfurth and Livingstone. From the north and south these brave explorers clasped hands in the lake district in the center of the continent, and revealed to us the courses and character of many of the tributaries of the Nile. A narrow zone only on the equator remained obscure. Livingstone strove hard to dissipate the gloom, but in vain. The connection of the lakes with the system of the Nile he did not live to ascertain.

What was left unaccomplished by this great missionary and explorer seems now to be in a way accomplished by Henry M. Stanley, the special correspondent of the *N. Y. Herald*. After the death of the Scottish traveler he remained to explore the country, and to endeavor to verify the conjectures of his predecessor, or to show those conjectures to have been unfounded, and especially to ascertain the character of the lakes Victoria Nyanza and Albert Nyanza, and their relation to the river systems of that hidden land. In the *N. Y. Herald* of a few days ago we have from his own pen the results in part of his exploration of Victoria Nyanza, a body of water only partially known to his predecessors. The Victoria is the eastern, and supposed to be the larger of the two lakes, lying in the shape of an egg, on the equator, the large end extending to the south-west, and the small one to the north-east. This geographical egg is not smooth and regular, but is marked by many irregularities and indentations, in the shape of capes, bays, inlets, etc. It extends over three degrees of latitude and longitude, and is 8,575 feet above the sea level.

The Victoria was discovered by Speke in his African journey, who examined it only on the north and west, and in a cursory and unsatisfactory way. Viewed only from the shores, it appeared to him a system of lakes rather than a single body of water, a judgment in which Grant and Livingstone coincided. At the southern point where he touched it he also thought he saw large islands, which are set down in his map. On this famous sheet of water the investigations of Stanley shed some valuable light. By aid of the metallic boat, furnished him by the proprietors of the *N. Y. Herald* and those of the *London Telegraph*, he was able to cruise along the whole eastern or unexplored section of the lake, and thus to give definiteness to our geographical knowledge of the entire locality.

He started at the southern point, near where Speke saw the two islands, and very soon ascertained that the two islands were an extended promontory, and the expanse of water which he called the lake was only an immense gulf, opening beyond the promontory into the main lake. He named it Speke Gulf, in honor of the heroic explorer

who was the first white man to look upon it. Hugging the shore as he proceeded north, the land was found to be deeply indented by bays and coves, and for two thirds of the way to be spread out in vast sandy plains, intersected by several considerable streams entering the lake. The northern part of those east shores was found to be broken by hills, often rising abruptly, and occasionally to Alpine heights. The north end of the lake, where the waters are discharged through Ripon Falls, a gorge in the mountains, abounds in large islands.

In the extensive tracts to the east and north of the lake our traveler made the acquaintance of several strange tribes, such as the Tuza, Tutwa, Ururi, Ugeyeza, Baringo, Ugaua, and Unga, with many subdivisions, all in a rude state, without a written language, with scanty clothing, and accustomed to the use of the bow and spear in war, and, like most of the African tribes, having only a meager knowledge of agriculture. The Arab slave-trader had preceded our explorer, and his depredations had rendered the natives suspicious, inasmuch that in a single instance they made an attack in force on the party, only to be quickly dispersed by a few shots from Stanley's revolving rifle, which left several of their number in a state of suspended animation.

The results of the exploration are valuable. The lake is found to be a single expanse of water, of vast extent, of about the depth and altitude reported by Speke. The islands reported by him are found to be attached to the main land, and the northern outlet is at Ripon Falls, and not at Murchison River, which proves to be only a large bay. In a word, the lake is merely an elevated reservoir, formed by a depression in the land through which the White Nile flows, in its broad sweep from the highlands south of the equator to the Mediterranean.

His visit to King Miteza, made known to us by Speke and Baker, was a most interesting incident of his journey. He found him ripe for the Gospel. Though he had previously embraced Islam, through the teaching of the Arab, Abdallah, yet the light on the Gospel afforded him by this journalistic missionary brought him to a state of readiness and even of anxiety to be more fully enlightened by a preacher on the great truths of revelation. Here is an open door, in the very heart of Africa, which the Methodist Episcopal Church, deeply devoted to the interests of the colored race, is invited to enter. Why should we not have a mission, before another year closes, in the dominions of this prince, which contain three millions of subjects? Stanley reports the king as ready to foot most if not all the bills incurred in such an enterprise. Stanley is now exploring Albert Nyanza, the western lake, a report of which may be expected ere long, and which it is hoped will clear up some difficulties in regard to that body of water, especially by showing us how it is related to Tanganyika, visited by Livingstone, and near which he died.

FOREIGN CORRESPONDENCE.

My present note will be almost exclusively occupied with an account of the conference of London Methodist office-bearers and workers, which was held in City Road chapel on the 2d, 3d and 4th instant. The announcement that such a conference would be held awakened great interest, and nearly 3,000 tickets were issued to persons qualified by official position or Christian work to take part in the proceedings. I entered the chapel during prayer on the first morning, and shall never forget the deep and solemn silence of that service, nor the vivid impression of being in God's immediate presence which took possession of me. The first hour of each day was to be spent in prayer and praise; and assuredly "the spirit of grace and of supplication" was vouchsafed, in very unwonted measure. The power to plead with God, as from the inmost soul, and the power to prevail with Him through mighty faith, seemed to rest on all who led the devotional exercises. "Surely God is in this place." This is none other than the house of God and the gate of heaven, "was the universal sentiment. The silence especially was impressive. It was not the silence of mere decorum—that is dull and formal, beyond endurance; but here every heart was deeply engaged, and the silence was that of

"The speechless awe that dures not move,
And all the silent heaven of love."

Certain general subjects had been set down for consideration in consecutive order. The first day's subject was "power from on high," viewed especially in its connection with personal Christian holiness and consecration to God. Dr. Osborn had consented to introduce the subject in a Bible-reading; and his address was a marvel of simplicity, breadth, fullness, and heavenly power. He dwelt especially on the nature of practical holiness, and I never heard any subject so exhaustively treated, or more powerfully enforced. It has for some time appeared to me that the attention of Christians in this matter had been too much concentrated on the emotional side of this great and solemn theme. The venerable and accomplished theologian and preacher to whom we were now listening, while by no means overlooking this side, set out the life of holiness in the full light of God's exceeding great commandment, tracing the working of holiness in the various relations and circumstances of life.

His exposition was founded chiefly on the fifth and sixth chapters of the Epistle to the Ephesians, and even as he was speaking to us we were conscious that "great grace" came down upon us all. The President of the Conference was disabled by an accident, and could not be present. Dr. Punshon, our ex-President, was compelled by mission-house duties to retire at the close of Dr. Osborn's address, and the latter then became chairman, and the proceedings remained under his wise and sagacious guidance till the close. Sorry as we were to miss our two chief officers, it is certain that the deliberations could not possibly be under better direction than Dr. Osborn's. He was President of the Conference during the Jubilee year of our Foreign Missionary Society, and it devolved on him to preside at all the principal meetings held in celebration of the Jubilee. The geniality and intense spirituality of those meetings will never be forgotten by those who had the privilege of attending them; and I cannot but believe that it was of God that by force of circumstances the same master-mind was placed at the head of these gatherings. It had been decided that not more than two selected persons should speak at each meeting, but that, after the two Bible readings, the subject should be thrown open for general conversation. This arrangement worked very happily, and to the great edification of the people assembled. Many remarkable testimonies from personal experience were given, and not a few practical hints and suggestions were made. The exercises were alternated with singing and prayer. A very select choir of godly ladies and gentlemen, under the skillful management of Rev. T. Bowman Stephenson, led the "service of song." I think we owe very much, under God, to Mr. Sankey for the greatly increased prominence which this part of divine worship has lately assumed. Wesley and the early Methodists were fully alive to it. Wesley himself came of a musical family, and was a refined and cultivated musician. He invariably directed the musical services himself, and was very particular as to confining them to their own proper "part" in the singing. When it was necessary that a verse should be softly sung he would lift his hand, and say, in a low voice, "women!" I fancy that his sons in the faith and their sons had somewhat degenerated, and that both the tunes and manner of singing in vogue in my early days were very much inferior to those of Wesley and his immediate coadjutors. We are recovering, under the teaching of men like Mr. Sankey, the old Methodist liking for plenty of skillful singing in our worship. This was very evident during these conferences. The singing was the sweetest, the most harmonious, the most refined, and the most transfused with emotion that I have ever heard in a Methodist chapel. I felt like being borne upward on melodious wings to heaven's gate, and catching the echo of the angelic anthems, and the "harpers harping with their harps."

The afternoon of the first day was given to the consideration of the function of the divine Word in relation to personal holiness. It seems to me that special divine guidance had been vouchsafed in the choice and order of subjects. Thus the special honor put upon the Holy Scriptures, both by the assignment of this immediate subject, and by the free and reverent use of them, in relation to every topic considered, became a distinctive characteristic of the proceedings, and invested them with profound solemnity, and an authority felt to be divine. The solidity thus given to the occasion cannot be too highly appreciated. The evening meeting was occupied with holiness in relation to Christian work.

On the second day the details of the Christian work were considered. The subject of personal responsibility and of individual effort received much attention. Numerous and very touching anecdotes bearing upon this matter were given. Many of those assembled are well known among us for their assiduous, persistent, and pervasive evangelizing zeal. Mr. Smithies, editor of the *British Workman*, the *Band of Hope Review*, and many other illustrated papers for artisans and children, took part in the conversations; and many told of efforts for the conversion of particular friends, or other persons in whom their interest had been awakened, and of the great success which had been vouchsafed. But, after all, the greatest, most self-sacrificing, and most effective workers were not all among those who spoke. As I looked upon the throng of upturned faces, which shone with the serene light of purity and peace, I recognized here and there some gentle, loving, courageous sister, whose work will hardly be known until "the day shall declare it." There was one, to whose brave, sympathizing, self-sacrificing and loving work one of the worst ailments in London owes its all-but-complete regeneration; and others present were little if at all their inferiors. How the hearts of these noble women must have burned within them as they listened to testimony after testimony, and to words of cheer and comfort from honored lips! I, for one, felt sorry that none of these best of all workers, the successors of Dorcas and Lydia, and many another elated lady of apostolic times, were invited to give us a chapter out of their evangelistic experience. I am sure a few testimonies from them would have greatly enhanced the interest, and immensely elevated and intensified the tone of feeling.

The third morning's session was devoted to "family religion." Here again the conspicuous fitness of Dr. Osborn for the conduct of the meetings was acknowledged. He traced the

family institute, and the provisions made for the preservation of godliness in the family, with a most skillful hand, and a spirit of tenderness and love most infectious and subduing. Again, we had testimonies about the conversion of wives, husbands, children, servants. Most precious was this season "of grace and sweet delight." A statement made by Rev. R. W. Allen, one of our Wesleyan army chaplains, produced a most blessed effect. It was, that in his hospital visits to sick and dying soldiers, while he had found many a son of Wesleyan parents, or old scholar in a Wesleyan Sunday-school, who had enlisted because he wished to bring himself out of the view of his old guardians and associates, in consequence perhaps of disgraceful vice, or even crime, he had not seen one die without becoming a true penitent, and finding mercy of the Lord. I watched more than one fine, young and lovely face while he was speaking, and it was easy to see that the heart beating beneath that face was yearning, and agonizing, and praying for son, or brother, now "lost," but would not the lost be "found?" now "dead," but would not the dead be yet "alive again?"

In the afternoon the conversion of the young was dealt with, and in the evening a great and crowded meeting was fused into a white heat of happy and holy feeling while the subject of Christian fellowship passed under review. The features of this meeting were two remarkable addresses—one by Rev. B. Gregory (one of our editors), and the other a written paper by Mr. Arthur. This was the only written address produced. But Mr. Arthur has been voiceless now for many months. To our unspeakable grief and loss he speaks in an almost inaudible whisper. But the author of the "Tongue of Fire" wields, as few of his contemporaries can do, "the pen of fire." At Dr. Osborn's request he prepared an address, which Mr. Stephenson read for him; and no part of the proceedings was more remarkable for divine unction and power than the reading of this wonderful and delightful address.

Thus we are beginning to realize, what I have from the first expected to find, the most valuable and abiding result of Messrs. Moody and Sankey's work in London, namely, the quickened life of the Churches, the deepened interest of Christian people in divine things, and the heightened sense of responsibility in relation to the conversion of sinners. The London ministers, at their last monthly meeting, consulted how to turn these three "days of grace" to the best account; and it was agreed that, in the first instance, meetings resembling those held in City Road chapel should be held in each Circuit chapel, and that, early in the new year, a general metropolitan "mission" should be conducted in our London chapels, the brethren interchanging pulpits during two or three weeks. I should not be surprised if a chapel should be placed at the disposal of a "missioner" for evangelizing services on each successive night. That we are on the eve of an extraordinary outpouring of the Spirit, no one seems to doubt. Everything indicates that "days of the Son of Man" are close at hand.

"Lo, the promise of a shower
Drops already from above,
But the Lord will shortly pour
All the spirit of His love."

I will not touch on any less sacred and elevated topic, and therefore will at once subscribe myself,

YOUR ENGLISH CORRESPONDENT.
London, November 22, 1875.

* We publish this on our second page.—
ED. HERALD.

Editorial Paragraphs.
The Wesleyan Association held its annual meeting at its Rooms, last Wednesday. It was quite a full meeting of the associates, and of delegates from the New England Conferences. The latter were Rev. Messrs. Jewell from East Maine, Adams from New Hampshire, Sherburne from Vermont, Leavitt from Providence, and Elia from the New England Conference. Others were unexpectedly detained. Bishop Haven was present, and renewed the familiar associations of his editorial years. The reports from the Treasurer of the building and the Publisher of *ZION'S HERALD* were very encouraging, particularly so in view of the financial embarrassments which have marked the year. The indebtedness upon the valuable property held in trust for the benefit of the Church, received a comfortable reduction during the year from the income of the paper. Death has created no vacancy this year in the ranks of the Association, and its business has moved forward with such undisturbed regularity, in the hands of its various committees, that the whole Board has not found occasion for a general meeting during this period. There are few corporations, transacting so large a business, so harmonious in purpose and action; and every new delegation of our ministers from the patronizing Conferences receive, and give expression to, the same impression of the wisdom, vigor, thoroughness and Christian devotion with which this Association carries on this important enterprise for the Church, not only without the slightest pecuniary consideration, but subjecting its members often to serious responsibilities. Before calling upon the delegates for reports and criticisms they were invited to a generous dinner, in the discussion of which they exhibited a remarkable confidence in a healthy power of digestion. The reports that they were enabled to present to the Association, after being thus strengthened, were very favorable—the criticisms not specially severe, but worthy of consideration, and the complimentary words very encouraging. One delegate ad-

vised the peremptory refusal of every manuscript that was sent on to be published "by request." What a pile of contributions for the papermill we should have if this advice were followed! It is quite instructive to note that what one esteems a blemish another accounts a chief attraction. All the reports, like some of our modern social hymns, had one chorus, and that was, that, after all, the people were never better pleased with the *HERALD* than at present, in which chorus the editor would be glad if he could join himself; but he, unhappily, sees more to complain of than to congratulate himself about, particularly in length of articles, abridging his power to secure the amount and variety he wishes of religious intelligence. With the new year he declares an open and merciless war against all the long-winded tribe. Let the motto of our writers be, short, sweet, sharp if good natured, and certainly sanctified.

The following officers were elected for the ensuing year:—
President—THOMAS P. RICHARDSON.
Vice President—EDWARD F. PORTER.
Secretary—JOHN G. CARY.
Treasurer—JAMES P. MAGEE.
Auditor—E. H. DUCK.
Directors—LIVERUS HULL, FRANKLIN RAND, ARNER I. BENYON, FLINT NICKERSON.

President Grant sends out one more, and, he says, his last message. Like all the others, it is clear, manly, and able. He naturally and properly opens with reflections suggested by our material advances during the century now ending. The message considers calmly but pointedly our relations to Spain, growing out of the sad and long continued civil war in Cuba. Another message, of somewhat different tone, is looked for upon this ungrateful subject, when Congress is fairly at work. It is intimated that certain leading European powers may unite with the United States in insisting upon the pacification of Cuba. The President follows up his Des Moines letter upon the public schools, suggesting a constitutional amendment requiring, in all the States, public education, and forbidding all sectarian instruction within the common schools. He opens up the question of the taxation of Church property, estimating the vast amount now withdrawn from its share of the public burden as liable soon to reach an almost inconceivable figure, and insists upon an equal and universal taxation. He declares himself nobly against Mormonism and the importation of Oriental impurity. He leaves no doubt as to his views upon the importance of an early resumption of specie payments, gives an excellent summary of the various departmental reports, and then presents the following admirable recapitulation:—

As this will be the last annual message which I shall have the honor of transmitting to Congress before my successor is chosen, I will repeat or recapitulate the questions which I deem of importance, and which should be legislated upon and settled at this session:—

First, That the States shall be required to afford the opportunity of a good common school education to every child within their limits.
Second, No sectarian tenets shall ever be taught in any school supported in whole or part by the State, nation, or by the proceeds of any tax levied upon any community. Make education compulsory so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disfranchising none whatever on grounds of illiteracy who may be voters at this time this amendment takes effect.

Third, Declare Church and State forever separate and distinct, but each free within their proper spheres; and that all Church property shall bear its own proportion of taxation.

Fourth, Drive out licensed immorality, such as polygamy, and the importation of women for illegitimate purposes.

To recur again to the Centennial year, it would seem as though now, when we are about to begin the second century of our national existence, would be a most fitting time for these reforms.

Fifth, Enact such laws as will insure a speedy return to a sound currency, such as will command the respect of the world.

Believing that these views will commend themselves to the majority of the right thinking and patriotic citizens of the United States I submit them to Congress.

U. S. GRANT.
Executive Mansion, December 7, 1875.

The students of Boston University filed Wesleyan Hall again last Thursday, to listen to a lecture by James T. Fields, esq. The Dean of the School of Oratory, L. B. Munroe, under whose auspices the lecture was delivered, presided on the occasion. The lecture was upon Wordsworth. It was introduced by an exceedingly felicitous allusion to the University which invited to an equal participation in its benefits both sexes. The lecture was delightful, every way, in its theme, in its treatment and in its delivery. We hardly know Mr. Fields' superior, or even equal, except, perhaps, George William Curtis, upon the platform, for clearness of enunciation, and for gracefulness of address. The lecture sparkled with wit, and was constantly relieved by strokes of admirable humor. As he said of his grand subject, so his audience could have honestly affirmed of him, "there was no rancid unction" about him. His short biographical sketch, his estimate of Wordsworth's character, his appreciative criticism of his poems, his fine recitation of some of his noble lines, his personal reminiscences, altogether formed a literary entertainment of the rarest character. The speaker seemed to enjoy his very demonstrative and responsive young audience as much as they enjoyed their orator and his subject. It is indeed a fine presence, to look down upon these hundreds of young men and ladies, full of the enthusiasm of youth and of learning.

We publish on the second page the circular of the Bishops in reference to common religious services throughout the Church on the approaching Fourth of July. The article should be cut out and preserved for reference. Would that one, at least, general and sincere act of thankful pride might mark the hour of national piety and joy in the Centennial year!

The *Catholic Review* contains an affectionate and appreciative tribute to the memory of the late Father James I. Murphy, who lost his life, with another priest, by the burning of the hotel in Montreal, where he was boarding. This young priest, who was editor of the *True Witness*, seems to have been a man of much cultivation and intellectual promise, and thoroughly devoted to his Church. He was educated in Maynooth, Ireland, and came to Canada a short time since. We note his sad fate with much regret, and the peculiar and unsatisfactory nature of the consolation which the Catholic faith seems to afford his heart-broken friend, as he contemplates his untimely end. Having sketched his biography, he adds:

"Death is awful to a Catholic, even when it comes with merciful warning and ample preparation. How awful is it when a young and brilliant life is stifled out, with perhaps not a chance to make to his companion a last confession, and obtain a last absolution. With what anxiety we await the particulars of the tragedy. Meantime, the uncertainty of our present knowledge, we take comfort in some things that we know of his inner life. We recollect the burning, overflowing devotion of his youth to the Mother of God. She surely has not abandoned him. We recollect his own singular dread of death. No man we have ever met had a greater fear of death, though physical dissolution was the least part of his dread. On one of the last occasions we at him the recent sudden death of a distinguished ecclesiastic was mentioned, and the prayer of the Litany, a *substantia ac improvisa morte, libera nos Domine*, was uttered by some one present. 'What matter about the suddenness, if we are only provided?' was his comment. That fear of death, that anxiety to be provided, was a marvelous grace to Father Murphy, which sustained him in many a struggle."

Certainly the "marvelous" grace of the Gospel can do more than this for a devoted believer. "We have not," said the apostle, "received the Spirit of bondage, again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

The large and magnificent cathedral which the Catholics of Boston have been building for a number of years, with a wisdom that may well be imitated, piling up its massive proportions only as rapidly as they could secure means, and thus avoiding the Boston Church-luxury of a crushing debt, was dedicated, last week, with an elaborate ceremonial, and with able discourses. The Catholic Church has now an immense property in real estate in the same vicinity exempt from taxation, as it has indeed all over the country. She has an unappealing appetite for real property, and the vast amounts which she thus withdraws from the common resources of the land gives a special force to the movement which has been started, to require all real property, with perhaps a reservation of a few thousand dollars upon Church edifices, to bear its proportion of public taxation.

The late President of Wesleyan Association, Alden Spear, esq., has been elected, by a very complimentary vote, Mayor of the city of Newton. He has been for the past year upon the school committee, and will now become its official head, as well as of the other branches of the government. This beautiful suburban city needs just such a man at the front at the present hour. The burden of taxation is beginning to be felt seriously, and there is a loud call for economy. Mr. Spear is a cultivated man, with generous tastes, but he is, from principle, positively set against all unnecessary expenditure of public moneys, and will not lack that prime and rare grace of "back bone" in resisting the unbecoming habit of the times.

We announce with grief and pity the arrest for forgery, in San Francisco, of Mr. Lucius W. Pond, whose supposed death by drowning from the Sound steamer we recorded some weeks since. So far as we know, there are no qualifying or mitigating circumstances, but our hearts bleed for him and his greatly afflicted family. We cannot withhold our sympathy for an erring brother, even if he may have fallen, under great temptation, into the most serious sins. It is right that justice should be fully vindicated, but there is only one unpardonable sin. Thanks be to God for this!

Dr. Eastman, superintendent of the Worcester Lunatic Hospital, reports that "ten deaths in the hospital last year were caused by general paralysis, and says: 'This form of insanity is probably the most fatal disease to which we are liable. So rarely fatal is it, that a late English authority says, 'I believe, unknown.' Thirteen cases of this form of insanity were admitted during the year, four of which are already dead, and it is probable the remainder will have joined them before the time of making another report. The victims of this disease are almost always vigorous adult males, full of animal life, who are given to indulgence of the appetites, and are subject to great mental strain and worry, from overwork and anxiety in business. What a forcible appeal to be moderate in all things!"

"We do not remember to have seen a better illustration of 'much ado about nothing' than the fuss and fuster of the press all over the country about an incidental utterance of Bishop Haven. The report of a Boston letter writer in a Philadelphia paper, which is enjoying now a wide circulation, is false in nearly every particular. The Bishop has said the same thing a number of times in his addresses before the Preachers' Meeting. The endorsement of the preachers was simply their expression of sympathy with his views of the Southern work. Dr. Sherman, the mover of the complimentary resolution, says he did not think of the Presidential nomination when he arose to move its passage.

One of the daily papers of the city says of Dr. L. T. Townsend's address at the late anniversary of the Freedman's Aid Society

in Washington, D. C., "he delivered a speech of great beauty and power. He showed that the golden hour for the freedmen had passed, and it could only be redeemed by increased effort in their behalf. He portrayed the peril of the freedmen, and urged general education as the only remedy. He made three appeals: 1, an appeal to the Protestant Church in behalf of the freedmen; 2, an appeal to the Government for their education; 3, an appeal to the Southern people to aid in this work. It was a grand effort, and was highly appreciated."

The Ladies' Foreign Missionary Society held their quarterly meeting last Wednesday in Bromfield Street vestry. It was one of the most interesting and affecting they have yet enjoyed. Miss Lucilla H. Green, of Pennington, N. J., the new medical missionary who is to relieve Miss Swain, was present, and drew all hearts to her by her unaffected eloquence and devotion. She is a graduate of Pennington Seminary, and of the Medical College of Philadelphia, and is a very attractive and cultivated Christian woman. She is about 22 years of age, and is full of enthusiasm in her work. She will probably sail about the first of January.

The students of the Andover Theological Seminary have very courteously invited their brethren of the Methodist Theological School of Boston University, the Baptist Seminary of Newton, and of the Episcopal Seminary at Cambridge, to meet with them, in a Christian union, on Wednesday of this week. It is proposed that such meetings should be hereafter occasionally held, and that subjects of common interest be discussed. It is an excellent and hopeful movement.

One of the most vigorous and successful of our academic institutions is the Fort Edward Collegiate Institute. It is now sending out its twenty-first catalogue. Rev. Joseph E. King, D.D., Ph.D., is its Principal. He has a Faculty of fifteen ladies and gentlemen. It is a mixed institution, and bestows quite a liberal collegiate, classical and scientific course of instruction upon young ladies. It enrolled this year 215 pupils, and has averaged, each term, 225. It has sent out a long and noble list of graduates, many of whom are now bringing honor to their Alma Mater.

We were about congratulating our old friend, Thomas Green, esq.,—a son of old Bennett Street, of beloved memory—on his election as Mayor of Chelsea, but hesitate, as the burden may be too heavy to an active man of business to be compensated by the honor conferred. But we can congratulate our neighboring city upon having a vigorous, faithful and gentlemanly first officer in its government.

The great Fair in behalf of the Boston Missionary Society opened last Monday evening, with great enthusiasm, all the promised entertainments, including the Germania Band, greeting the patrons. It is to be continued for ten days. Business men, shopping ladies, and all will find it a grand resort for daily lunches, and to purchase for the approaching holidays.

Editorial Items.

The season has arrived when some of our subscribers will doubtless raise the question, Shall I continue my *HERALD* another year? Before you decide, we desire that you should for a few moments consider what you are receiving for the small price that you pay for the paper.

In the first place, it is a religious paper; and not a number is issued that has not rich contributions to the best spiritual literature of the day, or articles directing an inquiring mind to Christ. It is also a Methodist paper, giving, in each issue, a summary of news from the Churches in New England, and articles from correspondents in all parts of our own country and Europe. Aside from what is written by our own editorial staff, some of the ablest pens in the Church contribute to its columns. We have just scanned our issue of Dec. 23, and are tempted to call the attention of our readers to the contents of that paper.

On the first page of that paper may be found a rare poem, by Dr. Newhall, on "The Mystery of Pain;" "Hymns and Hymn-books," by Rev. J. Noon; "This Woman and That," by Mrs. J. D. Chaplin; a letter from Dr. Cooke, of South Carolina; and another from Dr. J. H. James, London.

On the second page, a "Half Century Discourse" by Rev. E. Scott; "Facts for Critics of the Berean Lessons," by Rev. W. F. Crafts; "Teaching and Preaching," by Rev. S. L. Gracey; Religious Miscellany, and Book Table.

On the third page, *Missionary News*, and two columns of Items, religious and secular. On the editorial page, Thanksgiving Day in Boston; Mr. Moody, the Evangelist; The Catholic Review; Symbolical Figure of Liberty in New York Harbor; Prayer-Meeting in London; Wesley's Mother; A Representative New England Man; Naturalness in the Pulpit; Hon. Henry Wilson; Church Extension; Dr. Douglass of Montreal, etc., etc.

On the sixth page, Notes on the Sabbath-school Lesson; Nature, a poem; A Ripe Sheaf; Stanley and the Fountain of the Nile; two poems; A Little Child Shall Lead Them; New Hampshire Conference Seminary; Testimonies at Dr. Palmer's Meetings in New York; Praying and Doing; Sermon by a Cornish Cobbler.

Seventh page, two columns of Obituaries, and one column of Items. Eighth page, three columns of Church notices, and short reading items—making, in all, forty-two columns of reading matter, all of which is given for the small sum of five cents to each subscriber. Five cents per week is the average cost of *ZION'S HERALD*.

We can hardly believe that there is a member of our Church so poor that they cannot afford to take it. If there is, bear in mind that a slight amount of economy in some other direction will save to you the necessary sum, and you and your household may be blessed by its weekly visits.

Our next door neighbor is Mr. John L. Shorey, who ought (and also all associated with him) to be a very happy man, for his office is constantly blessed with the benedictions of little children. That monthly Nursery of his is welcomed with one ringing shout in tens of thousands of homes. The nice pictures, the big letters, the fine and funny stories—altogether are almost too much for average infancy. The feeling is inexpressible! We know one little Miss, that only reads pictures yet, that asks the postman, every time she sees him, "where her book is from Boston?" The publisher has now bound up the year's numbers. In Newton the volume is used as a reading book in the primary schools. The publisher issues also the *Nursery Primer*, which is profusely illustrated, and an excellent small selection of the best things for one just learning to read. We advise our little fellows to mention the *Nursery* in these Santa Claus days.

Dr. Carl Oppel, Grand Master of the Eclectic Freemason Union at Frankfort-on-the-Main, in a letter to the Grand Master Hayden, in this city, says, that in one of their lodges he proposed as a sentiment, "our black brothers over the ocean," and he added, "the whole brotherhood agreed to and gave their applause, with great joy, because we all think and feel harmonious on that point. Therefore I hope, before the year is over, I may solemnly salute the representative of Prince Hall in our Grand Lodge; and that then you shall shake hands with one of our brothers as a representative of the Masonic Union; and when members of your Masonic Union come over to Europe, and knock at the door of our temple entrance, we shall open it, and gladly stand in the same chain of brothers with them."

Rev. Samuel Wells Powell, now of Faribault, Minnesota, is engaged on a literal translation of Daniel from the Chaldean. Though a young man, Mr. Powell's scholarship is attracting attention. He has accepted the position of teacher of Hebrew in two of our theological seminaries, and has pretty thorough acquaintance with most of the modern languages of Europe, as well as the leading and ancient languages. His work is now engaged in can hardly fail to be of great value.—*Advance*.

We learned on Saturday, through Rev. O. F. Mattison, of the peaceful death, after much suffering, of his son, Mr. J. H. Donker, who occurred on the 30th of November. He was well known in New England as one of our most excellent pastors, and an able writer, from whose facile pen have come several most wholesome works, for old and young. We are promised an appropriate memorial of his life and labors, which will appear in our columns.

Dr. Fuller has given by far the fullest and most effective review of Dr. Edward H. Myers' "Disruption of the Methodist Episcopal Church," that has yet appeared. It will doubtless be published in some permanent form, for its collection of documentary evidence is valuable, and may be of service hereafter. If, however, the whole said review could be blotted from human memory, the world would experience no serious inconvenience in the loss.

Mr. Elias Howe, 108 Court Street, con- tinues the regular publication of his *Musical Monthly*. It is three dollars a year, or 33 cents a number. Each number contains some twenty or more pieces of fresh music, instrumental, or favorite songs, either one of which would cost, if bought singly, nearly the price of the whole number.

Rand, Avery & Co. publish the official *Pathfinder and Railroad Guide*, in connection with George K. Snow. It is issued the first Monday in every month, and is indispensable in these days of change and of steam. First see that you are right, and then go ahead!

The Boston Journal sends out its Annual Calendar, in connection with the handy Almanac, it has valuable political information relating to New England. The paper itself never was stronger, better edited, or broader in its scope. It is a safe and excellent sheet.

Bishop McQuaid of Rochester, was educated in the public schools. He says, "I was brought up very religiously, and remember being on my knees ten minutes each day, while the New Testament was read to me. I do not think the Bible excluded from schools, not frequented by Catholics, because I think the teaching of any religion is better than none at all."

Rev. J. M. Buckley, of Stamford, Conn., made a fine living year. He is delivering a few lectures in New England. He is especially happy on the platform. His "strange phases of human nature" never fails to interest and instruct his audience.

Mr. Amie Eliza, the late wife of Rev. James Noyes, pastor of the Methodist Church at Lancaster, N. H., was the daughter of the late Rev. Orange Scott. Mrs. Noyes was a lady of rare culture and excellent worth, and an earnest worker in every good cause.

We learn that Miss Campbell, the missionary of the W. F. M. Society, who left Boston September 20, arrived in Yokohama November 2, and was to leave for Shanghai on the 3d of November.

A postal card from Bremen announces the names of C. H. Doering as delegate to the next General Conference from the Mission Conference of Germany and Switzerland, with H. Nielsen as reserve delegate.

The twenty-third number of the *Aldine*, with its fine pictures and beautiful letter press, has been issued. The publishing office in Boston is No. 11 Bromfield Street.

The Methodist statistics, classified in the article on the inside of our paper of Dec. 9, were originally printed in the *Christian Advocate*, but we found them, uncredited, passing generally through the religious papers.

Dr. J. B. Westworth is to be transferred from the Western New York to the Rock River Conference, and stationed at Evans-ton.

Oliver Ditson & Co. publish, for the holidays, "Gems of English Song," a very nice collection of over 75 of the choicest songs, ballads, duets and quartettes, with piano accompaniment, ever known. Each piece is a gem in itself. It comprises selections from some of the most eminent composers, as Handel, Mozart, Rossini, Abt, Gounod, and others. Some of the pieces are, "Angels, Ever Bright and Fair," "I Love My Love," "Christmas Song," "Nearer, Nearer," "For All the Pains," "Thought Cannot Reach Them."

At Victory, Granby and N. Concord, Vt., a good work is in progress, some 50 or more having been converted. Brother Puffer, Presiding Elder, baptized 7 children and 5 adults last Sunday, and there are several more to follow.

Notes from the Churches.

MASSACHUSETTS.

Lynn.—An excellent work of grace is in progress in this city. The Common Street, Boston Street, and South Street Churches have united for a series of four days' meetings, holding them one week at each church. Last week the meetings were held at the Common Street church, with blessed results. Large numbers presented themselves as seekers at each of these churches last Sunday evening.

Westfield.—We learn that our Church is Westfield is highly prosperous. The work on the new house of worship is advancing to the satisfaction of all concerned. The Sabbath-school is growing, and the people are united, and earnestly laboring for the salvation of souls. They "have a mind to work." Companies, composed chiefly of young men, have been formed to hold meetings in different parts of the town, and the means of good are numerous. Our meetings are largely attended, several heads of families have been converted, and the prospect of a general and powerful revival is most charming.

The Central Methodist Church of Lowell is enjoying great spiritual prosperity, 35 being received into membership during the last quarter, and a good number upon probation. The work goes forward every week, and some seek Christ. The large Bible-class of the pastor, mostly composed of those who have recently sought Christ, and pardon gave him a surprise on his birthday, and presented him an elegant dressing gown.

The lapsors of Bro's Johnson and Gardner were blest to the people of Chester. About 40 came to the altar for prayers while they were here. Some 35 were hope- fully converted or reclaimed—some from the Congregational Church, God bless them. And, since they left, others have said, "pray for me," and they have been saved, and others are seeking. Our Sunday-school shared largely in the work.

MAINE.

Missionary Collections, Maine Conference.—The Missionary Committee, at their late meeting in New York, found the treasury of the Maine Conference so encumbered with debt that a reduction of appropriations, both foreign and domestic, became inevitable. The committee proceeded upon the policy of simply holding the ground occupied in the foreign field, and of reducing appropriations to the domestic work to the lowest practicable figures.

The amount appropriated to the Maine Conference for the year 1876 is \$1400, being \$100 less than last year. All the Conferences in New England shared a similar fate. To provide for the work now on hand, and for the debt upon the treasury, a larger apportionment becomes necessary. The amount apportioned to the Maine Conference is \$7,000.00. The total membership, including probationers, is 12,121. An average contribution of 53 1/4 cents per member will give \$7,000.00. This amount can be easily reached, if all are willing to try. If the subject is faithfully presented by the preachers, there are probably but few Societies who will refuse to take their share of this burden. The subject should be presented soon, before the pressure of other matters immediately preceding the session of Conference comes on.

It will be well to devote the present month or the month of January to this subject. Measures should be taken to present the claims of the Missionary cause to every member of the Church and congregation. We should by no means depend upon a collection, but be sure every one has an opportunity of contributing to this important charity. The writer suggests that the average sum of 50 cents per member be fixed upon as a minimum, and that we exceed this amount as much as possible. The demands of the missionary cause were never greater, and the prospects of success never more favorable than at present.

China, Japan, and Rome, for a thousand years closed against evangelizing labors, are now open, and our work is advancing wonderfully in these countries. It should be followed up with bold efforts and generous sacrifices. From all parts of our extended missionary field, at home and abroad, cheering reports are received. The Methodist Episcopal Church, now the most powerful evangelical organization in America, including probationers, is 12,121. An average contribution of 53 1/4 cents per member will give \$7,000.00. This amount can be easily reached, if all are willing to try. If the subject is faithfully presented by the preachers, there are probably but few Societies who will refuse to take their share of this burden. The subject should be presented soon, before the pressure of other matters immediately preceding the session of Conference comes on.

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Ex-Governor Coburn of Newhagen, has recently presented \$300 to the library of the State College.

The Trustees of Colby University call for a subscription of \$8,000, to rebuild the gymnasium recently destroyed by fire. Hon. Abner Coburn, chairman of the trustees, has pledged \$1,000.

A lodge of Good Templars has been instituted at West Farmington, and is flourishing.

The Congregational church in Lowell has been repaired.

The religious interest in Auburn and Lewiston is increasing.

Col. F. E. Shaw and others have been holding meetings under the auspices of the Y. M. C. A. in Franklin County. The meetings held in Farmington and several towns have resulted in much good.

Zion's Advocate (Baptist) and the *Christian Mirror* (Congregationalist) are discussing the question of the Lord's Supper, with no great prospect of agreement.

Diphtheria is raging in Bridgton, so says the News.

The religious interest in Belgrade is increasingly good. Several were baptized recently.

EAST MAINE.

Bangor.—A new order of temperance has recently been created among us, entitled Independent Temperance Leagues. One prominent object in its platform more fully to advocate prohibition than is allowed upon that of the Reform Club. The Club employs moral suasion, and depends largely upon the power of love to save the fallen. The League proposes to urge all possible legitimate measures for the removal of temptation. Both may have a mission to accomplish.

Rev. Geo. T. Packard of Brooklyn, N. Y., accepts the call to the rectory of St. John's (Episcopal) Church in this city, and will enter upon his duties the fourth week of the present month.

Rev. E. W. Preble will soon be installed pastor of the Universalist Society.

W. L. B.

Rev. J. T. Closson accepts a call to the pastorate of the Congregationalist Church at North Deer Isle.

Zion's Advocate says, that within the last two months there have been 30 additions to the Baptist Churches in Hancock County.—11 at North Sedgewick, 5 at Reed's Brook, 5 at Ellsworth, and several at La Motte and Southwest Harbor, Tremont.

The Y. M. C. A. of Searsport held meetings in their Rooms every evening week before last, and much interest was manifested. Christians were refreshed, and two young men asked prayers for themselves. Two bands, of four each, got Sabbath forenoon, and held religious services in neighboring places.

At the Quarterly Meeting in Bucksport village, on the 5th inst., 3 were baptized, and 14 received to Church membership—10 from probation, and 4 by letter.

NEW HAMPSHIRE.

Gleasons.—At both Methodist churches in Nashua the Lord is reviving his work. At Main St. numerous seekers of religion are at the altar each evening for prayer, and at Chestnut St. some 30 conversions have already taken place.

Rev. M. T. Cilley, Presiding Elder, has been assisting Rev. N. Fisk in a protracted meeting at Crofton, with good results.

At Lebanon the Church is receiving a great quickening, and souls are coming to the Cross. It is hoped the good work has only commenced.

Rev. Mr. Dean's funeral took place in Manchester, Dec. 4th. The remains were taken to Lowell for interment. A post-mortem examination showed that the death was caused by enlargement of the heart. The Manchester Mills suspended work the day of the funeral.

The Universalists of this State have been holding a mass-meeting at Manchester.

Quite a heated discussion has been going on in the Manchester papers between Rev. J. Benson Hamilton and Hon. C. B. Morrison, growing out of a statement of the former, respecting Judge Morrison's character as a temperance man.

The Congregationalists of West Franklin have purchased the old Academy for a vestry.

The Free Baptists of Alton have bought a new \$700 organ.

Rev. C. P. Myers, Baptist, was installed at Peterborough, Dec. 1st.

The South church of Laconia lost a chimney in the recent gale.

Rev. J. Fullerton's history of the town of Raymond is out, and for sale at \$1.50 a copy.

Rev. J. Noyes of Lancaster, will have the earnest sympathy of his friends in the loss of his most estimable wife.

VERMONT.

Benton Landing.—Praise God, with us, that at Brownington Center many are seeking Christ, and many have found Him precious. All glory to His name!

H. M. BEMENT.

Waterbury is having a gracious revival. The last Quarterly Meeting was an occasion of unusual interest. Brother McAnn, Presiding Elder, preached, the audience say, "the best he ever preached here," when the pastor invited the Church forward, to newly consecrate themselves to the Master's work. The altar was immediately filled, and later in the service 5 expressed a purpose to seek the Lord. The evening prayer-meeting was crowded, with 2 more rose, and 4 others since, making 11 up to Thursday. The pastor reported 9 baptisms during the quarter, and 5 received in full—one a recent convert, aged 35. The Sunday-school has had large accessions, and the Church edifice has been introduced, according to the provision of Discipline, with good results. The general interests of the Charge are prospering, and the heart of Brother Underwood is greatly encouraged.

At Waterbury Center also a good interest has been manifested for several weeks, some 20 or more giving good evidence of conversion. Meetings were held every evening last week, with prospect of a still greater work. Brother McAnn and others assisted the pastor. Brother Folsom is laboring very earnestly for the salvation of the people, and is determined to "fight it out on that line, if it takes all" winter. We predict a good work here.

A blessed and thorough revival is in progress on the Bakersfield Charge, particularly

THE TRUE IDEA OF LIFE INSURANCE.

LIFE INSURANCE treats every productive life as capital; as having a definite, fluctuating value in money—not to itself, but to some one else who depends upon the continuance and productivity of that life for the accomplishment of certain pecuniary results, which are endangered by the liability that the life may prematurely fail; against this danger it offers indemnity. The life of the husband and father protects for his family, home, food, clothing, education, and every means of improvement and usefulness; in a word, all they have and are, or can hope to have or to be, comes, and is to come, from his toil and care. The cost of these things from day to day is the money value of his life to them. Sum up the cost of these for all the time he should live to reach the limit of existence, and you have the value of his life; the actual money capital it represents to them, that which they would lose, and are daily in danger of losing by his death. To illustrate by figures: a man aged thirty has to expend for his family annually \$4,000; they will need this sum for an indefinite future period, probably so long as he may live. His average after-life, is, say, thirty-five years. They should, therefore, be enabled to receive the annual income of \$4,000 for that period, at least; but this income is under constant hazard of loss by his death. Now the present value of his income, that is, the single sum of money which being put at six per cent. interest will produce the \$4,000 each year for thirty-five years, is \$44,000 nearly; this sum, then, is the value of the average life of a man aged thirty, and this is the average pecuniary equivalent of his life.

THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, December 20.

THE MINISTRY OF JESUS.

Lesson XIII. John, x, 31.

BY REV. W. E. HUNTINGTON.

Leader. 31 But these are written that ye might believe that Jesus is the Christ, the Son of God;

School. And that, believing, ye might have life through His name.

The intent of this lesson is to gather up, into one connection, the principal truths presented during the quarter now closing. Christ's presence has filled every lesson. The prayers, precepts, promises, sufferings and triumphs of which we have been thinking have all led us to look more deeply into the heart of the Redeemer. Most of the events recorded in the last twelve lessons occurred in the last week of His ministry—during Passion Week; and the words of Jesus at that time were spoken with that intensity of meaning which a redeeming agony of love could alone impart. Each lesson has contained at least one truth great enough to be the entrance way into a life of faith to any soul that has been searching for the truth. As we pass through the round of the quarter's lessons it will be well to fix upon the twelve salient truths which should not be forgotten. We may borrow for our use, as an aid to memory, something from the sublime imagery of the disciple and apostle John, whose Gospel we have studied, found in the record of his apocalyptic vision, and call our twelve truths "twelve gates," better than "pearl" to a believing heart, and, like them, leading to "the city of the living God" which contains the "tree and the river" of life.

I. THE UNLIFTED CHRIST.

"And I, if I be lifted up from the earth, will draw all men unto me." Jesus speaks of His death as the means of His glorification. He illustrates the meaning of His sacrifice by the "corn of wheat." While He tells His Greek and Jewish hearers of the coming event of His crucifixion, a voice from heaven, deep as thunder, but solemn and sweet as an angel's, uttered His Father's approval.

II. THE SERVICE OF HUMILITY.

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Jesus taught this lesson over again, in action, by the feet-washing which occurred on Thursday evening, in the "upper room" where the Lord's Supper was celebrated. It is probable that Jesus washed the feet of all the disciples, even those of Judas. Peter remonstrated, but Christ assured him that except He was permitted to wash even the feet of the sinful man he can not be Christ's. The humiliation of Christ becomes the means of our exaltation. His example teaches us the saving quality of humble service to our fellow men. "So ought ye to wash one another's feet."

III. THE PROMISE OF ETERNAL HOMES.

"For we know that . . . we have a building of God, a house not made with hands, eternal in the heavens." The apostles were troubled, for they were about to lose their loving Friend and Elder Brother. Jesus points their faith to the "Father's house" and the "many mansions." Thomas wonders about the way, and Jesus answers, "I am the way, the truth, and the life," to every believer.

IV. VITAL UNION WITH CHRIST.

"That they may be one, even as We are one." The vine, with its branches and clusters, is used to teach a parable. God is the husbandman, Jesus is the vine, believers are the branches. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"—these are the "fruits." Unbelief separates from the source of life, and so unfruitfulness and destruction.

V. DIVINE FRIENDSHIP.

"Henceforth I call you not servants; . . . but I have called you friends." Jesus contrasts servant with friend, and shows that His followers may enjoy the confidence of friendship with Him. This friendship for Jesus may imply the hatred of the world, for the friend of Christ is "not of the world." Obedience, service and self-sacrifice are not only consistent with friendship for Christ, but are its necessary results.

VI. THE MISSION OF THE COMFORTER.

"He will guide you into all truth." The threefold work of the Holy Spirit is taught by Christ. He is to convince the world of "sin, righteousness and judgment." Jesus spoke of the Spirit's work as a continuation of His own. It is a personal work. He speaks to men of Christ's redemption, and guides men "into all truth."

VII. CHRIST OUR INTERCESSOR.

"He ever liveth to make intercession for them." Jesus prayed. Praying was not only enjoined as a duty, but was His own constant practice. He prayed for His apostles, for their purity of life, their sanctification; and also for all believers, that they might be one in faith, so that the world would believe in Him. Christ's character, as our great High Priest, is manifested in the prayers of that night before the crucifixion.

VIII. CHRIST OUR KING.

"He is Lord of lords, and King of kings." Christ was arraigned before Pilate on the charge of claiming for Himself the title of King. Jesus accepts the title in Pilate's presence, but

declares His kingdom to be "not of this world." The true royalty of Jesus appears in His sublime innocency and meekness, as He stands before His accusers, the Sanhedrists, Scribes, priests and Sadducees, and before the weak, conscience-stricken Pilate.

IX. CHRIST OUR SACRIFICE.

"For I determined not to know anything among you, save Jesus Christ and Him crucified." Jesus remembered His mother, even during the agonies of the Cross, by commending her to the care of the beloved John. He calls her "woman," with filial tenderness. His last words, "It is finished," are not those of defeat, but of triumph. The Cross is made forever glorious by the sufferings and death of Christ, and by the tenderness and love He manifested upon it.

X. CHRIST THE RESURRECTION.

"I am the resurrection and the life." Mary Magdalene is the person who elicited some of the first and most impressive proofs of Christ's resurrection. Her experience, the change from deep sorrow to rapturous joy, illustrates the change which the rising of Jesus from the dead has wrought upon the world's idea of death. The resurrection and the forty days' tarrying was only a stage in His glorification, the beginning of His ascension.

XI. JESUS DISPELS DOUBTS.

"In Thy presence is fulness of joy." Thomas hesitated in his steps of belief. He demanded that his reason and senses go before his faith. Jesus did not rebuke the honest skeptic, but told him there was a higher type of faith than his, one that does not wait upon the lower faculties, but is itself (in some sense) a faculty, and has a lofty exercise upon the things which are not seen. When Thomas had seen he believed, and confessed his faith by the most exalted address to Christ that had ever been used. "My Lord, and my God."

XII. JESUS CONFIRMS LOVE.

"Thou knowest all things; Thou knowest that I love Thee." Peter, with some of the other disciples, meets Jesus by the Sea of Galilee. He had denied his Lord. Jesus wishes both to reprove and to strengthen him, and delicately hints at the offense by putting His question twice. Peter thrice affirms his love, but grieves in penitence. Jesus also prophesies of the disciple's martyrdom, so that this occasion was made a landmark in Peter's life, and he dated his best service and truest love from that hour, as he went forth to feed Christ's "lambs" and "sheep."

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, December 20.

In which lesson does the character of Peter appear?

On what occasions does Thomas reveal his doubtful spirit?

What events are connected with the name of Mary Magdalene?

What interesting occurrences took place in the "upper room"?

Where was the intercessory prayer of Christ uttered?

What truth was taught by the "corn of wheat"?

Where was Christ teaching when the voice from heaven was heard?

What "words of the Cross" are recorded in one of the lessons?

What are some of the names which Jesus applies to heaven?

What event happened on the shores of the Sea of Galilee?

What does Jesus teach in respect to friendship for the world?

By what name does Christ speak of the Holy Ghost?

What is His threefold work in the world?

By what words did Thomas confess Christ after he had been convinced?

How did Jesus make Himself known to Mary after His resurrection?

Who was Pilate, and what was his decision after examining Jesus?

What did Christ say about making heaven ready for His disciples?

Which lesson contains the prophecy of Peter's martyrdom?

On what occasion did Jesus assume the garb of a servant?

Did the men who crucified Jesus show mercy?

For whom did Jesus intercede in His high-priestly prayer?

How did Christ imply that the Comforter is a person?

Answer. By saying that He would "convince" and "guide" men.

What is meant by "feed My lambs"?

What lesson is taught by the vine and its branches?

What kind of proofs did Thomas demand?

Name the topics of the twelve lessons, in order.

An anonymous friend, who is evidently following the Zion's Herald Sunday-school Notes and Questions with an inquiring mind, makes the following request by postal card:—

"In Zion's Herald's Questions on the Berean Lessons for December 5 are the questions, 'have we any means of knowing the nature of Christ's resurrection body?' 'was Jesus essentially the same person as before the crucifixion?' Will some half dozen Doctors, in or out of Boston, please favor the children with answers to the above questions?"

Reply. To the first question, No. To the second, Yes. The object of the questions was doubtless to draw attention to the fact in the one case, that

there is an insoluble mystery connected with Jesus' resurrection; and in the other, that personality and identity of person are not dependent upon bodily characteristics, and are not affected by a change in the substance of the material body.

Not A Doctor.

SUNDAY-SCHOOL UNION ANNIVERSARY.

Sunday-school Department.

805 Broadway, New York.

At the recent anniversary conference of the Sunday-school Union of the Methodist Episcopal Church, held in Boston, the relations of the Sunday-school to the family and to the pulpit were very carefully considered, and the following resolutions, after discussion, were adopted.

In issuing this circular, calling the attention of our ministers and Sunday-school workers, as well as of parents, to the carefully expressed convictions of the brethren in Sunday-school conference assembled, I desire to emphasize the suggestion that, as far as possible, our ministers should preach upon the subject of parental responsibility and duty. We are living in times of great peril to the spiritual interests of our children; and no amount of labor and prayer can adequately express the importance of the issues at stake. Dear brethren, let these resolutions be read before your largest congregations, and then let them be endorsed by a stirring sermon on the subjects upon which they treat.

Faithfully yours in Sunday-school work,

J. H. VINCENT, Cor. Sec. S. S. U.

Resolution on the "Absence of Children from Preaching."

At the anniversary meeting of the Sunday-school Union of the Methodist Episcopal Church, held in Boston, Dec. 4, the subject of the non-attendance of children on the preaching-services of the Church came under discussion, and a committee consisting of Rev. A. McKee, D. D., S. L. Gracey, and Wm. R. Clark, D. D., being appointed to give utterance to the views of the Convention on the point, reported the following preamble and resolution, which were adopted unanimously, with the request that the papers of the Church publish the same, and that the pastors read them to their people, with comments:—

Whereas, The non-attendance of our Sunday-school scholars on public worship and the divinely instituted preaching of the Gospel is a serious evil, the children having come, by some means, largely to entertain the sentiment that their religious duties of attendance on Sabbath worship are all discharged when they have been to the Sunday-school, and are thus growing up in the habit of neglecting the house of the Lord, therefore

Resolved, That this Convention implores, with one voice and heart, parents, pastors, and superintendents and teachers to unite in persistent and unyielding effort to secure the faithful attendance of children on the public worship of God; and especially do we entreat that parents shall use the authority which God and nature have put into their hands to secure to their children the blessing of the performance of this duty.

The Convention also adopted the following resolution on "Home Religion," and made the same request in regard to it:—

Whereas, Many parents, it is to be feared, have allowed themselves to feel that they may be excused from faithfully attending to the religious instruction of their children at home because of what is done for them in the Sunday-school, thus perverting the use of the school, for nothing can compensate for the loss of religious home instruction, therefore

Resolved, That we implore parents not to remit the religious instruction of their children wholly to the Sunday-school teacher, but going with them themselves to the Sunday-school as often as practicable, they then take them with them to the preaching of the Word; and especially that they teach them the fear of God and the knowledge of His truth amidst the endearments of home, the family circle, and the family altar, whose memories never die.

The Family.

BE THOU NEAR ME.

BY M. D. L.

Gentle Saviour, be Thou near me, Through all the changeful scenes of life; My heart is restless, sad and weary, Bow'd beneath this world of strife.

Be thou near me, Jesus, Friend; I cannot live without Thy smile; Upon Thy promise I depend; Cheer and keep me all the while;

Keep me when the clouds are darkest; Keep me when life's sorrows fall; Hold me to Thy breast the closest When I fall to hear Thy call.

Give me light, oh, blessed Lord, Light to guide me on my way; I look to Thee, my mother, God, For strength and courage day by day.

WHAT THE STOVE SAID.

BY M. E. WINSLOW.

CHAPTER III.

"It was quite dark, and the farmer's wife sighed, every now and then, as she bustled round, getting what I knew, from the smell that floated in from the kitchen, was an uncommonly nice supper."

"By and by the farmer came in, took off his boots, gave me a good raking, opened all my drafts, held his wet feet up to dry, and said,

"It's an awful night! I pity any one that's got to be out in it."

Presently he called out,

"Wife, where's the children? The house is as still as death."

"I wish I knew," said the mother, coming in with a pale face. "I've been worrying about them this hour. I'd have gone to meet them, only I

could n't leave baby all alone in the cradle there."

"Just then the door burst open, with a terrible noise, and James in high spirits rushed in."

"Oh, father! I've had such a splendid time! All the boys were there, and the snow on top of the ice was just as smooth! We hitched all our sleds together, and made believe we were a train of cars, rushing all over the pond."

"On the pond, were you?" said the father. "I thought I told you not to go there to-day."

"I didn't hear you, father; or, if I did, I thought you only meant if there was danger; and there wasn't a bit. Faith said you told us not to go, but I said you must have meant the girls, so I took the sled and went with the other boys, and they came with Rover by the road."

"Where are they now?" said his father, sternly.

"Have n't they got home?" said Jamie, in evident astonishment. "Why, school was dismissed two hours earlier than usual, just when it began to snow. We've been on the ice ever since."

"Was Norman Gray with you, or the girls?"

"He wasn't with either. He staid to do his algebra with the teacher. Norman's real Molly. He'd rather pore over old lessons, or stick with girls, than have fun, any time."

"James!" said his father; in a tone he never forgot, "if you had heeded my command, to take care of your sisters, and stayed with the girls, you might have avoided the terrible suffering which I fear is coming upon you to-night. I shall not punish you; God is going to do that; He best knows how. May He forgive, and comfort you too."

"I must go and look for them," he said to his wife. "I wish I had Norman Gray to go with me, he is so sensible, brave and efficient."

"At that moment there was a scratching outside of the door. James opened it, and in tumbled Rover, shaking the snow from his shaggy black sides. He seemed very restless, running from one to the other, then to the door, and whining."

"He knows where they are," said the farmer, "bless his wise old head. But how in the world did he dare to leave them alone in the snow?"

"The farmer and James then went out, and pretty soon I heard the jingle of sleighbells, and the delighted barking of Rover, and I knew that they had 'harnessed up,' and gone to look for the lost girls."

"The anxious mother stirred me up, to the greatest possible degree of heat, and then sat down beside me, with the baby in her arms, to wait. I don't know which sounded the loudest, the ticking of the clock or the beating of her heart, and I, if I staid could do any thing but echo the words of others, should have passed the time in reflections on the evil consequences of heedlessness and disobedience."

CHAPTER IV.

"In about an hour the sleigh-bells were heard again. The mother sprang to the door, and in came the father, bearing the tall, slight form of Faith in his arms, followed by a fine, manly looking fellow, with the chubby little figure of our Daisy."

"She was a very white Daisy now, and both she and Faith were totally insensible. They were laid on the sofa, and James soon appeared with the doctor, whom he had been sent to bring."

"The doctor shook his head, and did not say anything, and of course I cannot echo what he thought; but he rolled the girls in hot blankets, and by and by, when they breathed a little, gave them some restorative, and at last they opened their eyes, and looked about; and then he said, 'they'll do now, if they're kept warm,' and went away."

"Then, after every body had had some supper, the farmer told his wife how he had found the girls."

"Rover led us along the road to that place, just beyond the brook, where the wall is broken down, and then he insisted on our going over into the meadow, and there, about a quarter of a mile from the road, I found them. They were not alone, though. Here sat this brave fellow, watching them. He had taken off his overcoat, to cover them up, and didn't seem to mind the cold himself at all. But, Norman, you can tell your own story best."

"I have no story to tell," said Norman, "except that I staid at school till almost dark, and then set out for home, finding it capital fun to breast the storm. When I came near the brook I heard a dog bark very loudly, and Rover, whom I knew at once, came bounding towards me. I followed him into the field, and there lay a heap of snow, which Rover commenced digging under. I helped him, and to my surprise found Faith and Daisy, all stiff and white. They must have been there for hours. I did not like to leave them alone, and yet I knew that help ought to be obtained; so I said to Rover, 'go home, and tell them.' The dog looked at me a moment, as if he did not understand; but, on my repeating the command, and pointing in this direction, he shook his head, and sprang off, as if he knew all about it."

"We walked as far as ever we could," said Daisy; "then Faith said we were off the road, and had lost our way; so we knelt down, and said our prayers, and I felt so sleepy I went right to sleep; and I guess Faith did too."

"I knew Jesus would send people to find us, after we had asked Him," said Faith, "and I just lay down, to keep warm till they came."

[To be continued.]

STAYING AFTER SCHOOL.

BY REV. V. M. SIMONS.

One winter, in the long ago, Amid New England's hills and snow, Where drifting sleet and whirling storm Pile up in crude and crystal form, Under the shadow of the hill Where flowed the brook and ran the mill, A school-house, modest as a saint, With its brown covering of pain, Upstairs its unpretentious wall, With queer old windows, dark and small. Within, as though 't were not of earth, Bright blazed the fire upon the hearth, And, as each opening day awoke, Sent up the chimney clouds of smoke; And when, as struck the hour of nine, The school's ordained beginning time, With ring of bell, or rap of rule, The teacher loudly called the school. The sudden hush of all the hum Told that commencement time had come; And, running in with rapid feet, Each boy and girl found soon a seat. Matilda Jones, for such her name, A teacher not much known to fame, A winsome lass, with pretty face, And full of sense as full of grace, Had taken, as a man a wife, For that a winter of her life, For better, or perchance for worse, To be a blessing or a curse, The village school, whose head renowned Had borne the name of Terrytown.

But, blessed with sense, and "apt to teach," Matilda meant success to reach, And so encumbered not her cause, As many do, with many laws; She only wished that all might learn Their lessons well throughout the term, And therefore made one only rule, To keep delinquents after school; This rule, imperative, she said, On old and young alike was laid.

It chanced, I well remember now, It chanced, no matter why nor how, A boy, the biggest, bravest, best, Had not his lessons with the rest; So, when the hour to close arrived, Matilda said (and then she sighed), "Inflexible, you know, the rule, John, is to study after school."

The rest may go, but you cannot; There, learn about the Hottentot!" And down before his covered face She slammed the book, with angry grace, And said, "is strange a boy so bright Must stay to study every night?"

But off it chanced, poor luck for him, When school was out that John was in; His father oft inquired to know Why John was not allowed to go, And whether John was learned or not, That lesson of the Hottentot! He learned the reason of the rule That kept him often after school; For there began between the two That mutual interchange of view, The scholar learning there the art To get his lesson well—by heart.

Which made John's rule, for life, John Tompkins loved and loving wife.

MORAL.

When, then, big boy, you're asked to stay And study hard, nor quite a snail, Don't think it hard, nor quite a sin, That school's let out and you're kept in; Nor blame the stars which make your lot That lesson of the Hottentot; Love's language, like Matilda's rule, Says, "John, to-night stay after school."

RELIGION IN THE FAMILY.

BY ANN BIRD.

Several months since I visited in the family of a good Deacon, where there were two grown up sons at home, both of them professing Christians. Family worship was held morning and evening, but always conducted by the father, an aged man, whose knees were the only ones bent in prayer, the rest of the family sitting, leaning back in their easy chairs, warming their feet on the fender, and making themselves otherwise as comfortable as possible. This apparent lack of reverence seemed shocking enough; but when, one morning, Mr. True was indisposed, so as to be obliged to keep on the sofa, and therefore prayers were omitted, without any reference ever being made to it, one could not help wondering if something beside reverence was not lacking also.

And yet the blame must not rest wholly with the young men, for I cannot believe they would have refused, had either father or mother asked them, to conduct prayers; but evidently it was not customary for them to do it; it was not expected of them; and when the nine children, all of them Christians, are at home (just think what a circle of prayer there might be! what prayer-meetings they might have! as large as those sometimes gathered in country churches!), I doubt if they are called upon, or expected to help sustain the family altar.

Now, as a contrast to this, it was once my privilege while teaching a district school to spend a few nights with one of my scholars. The family were Baptists, not cultured, or intellectual, except as the Holy Spirit had given them the peculiar wisdom which comes down from above. When the hour for retiring came, the big Bible was brought out, a chapter was read, and prayer offered by the father, followed immediately by one from the mother.

At another time the father and son, a youth of nineteen, recently brought to Christ, united their petitions; and at another time the mother and son. Theirs was a family altar truly; and no one present could have failed to be impressed by the union of heart, the directness and simplicity of their prayers, and the entire want of any thing like pride or ostentation.

The family should be the school of the Church. As soon as a soul is born into the kingdom of God he should feel that he has a work to do at home, and if the family is a Christian one, he should be expected, and encouraged to sometimes ask a blessing at the table.

and make a prayer at devotions. If he cannot do this here, where all love him, and are ready to pass over his mistakes, where will he find courage to do it in a promiscuous meeting? When he leaves the home circle, to commence life for himself, ten chances to one he will be thrown among those who are not professors of religion, or else with those who have the "form of godliness," without the substance. What likelihood then that he will maintain a consistent walk and conversation? Never having been taught to feel any responsibility at home, as a soldier of the Cross, is it likely he will begin to do it before comparative strangers?

Even the young may be trained to take a part at family devotions, not only by singing and reciting texts of Scripture, but even by offering prayer, with pleasure and acceptance to the older members, an instance of which was given by a well-known Christian worker, who, when in London, received an invitation to dine with a gentleman who was unknown to him, except through letters of introduction:—

Soon after entering the house he was struck by the admirable behavior of the children, so gentle and loving were they in their intercourse with one another. No cross words, or sullen looks, but sunshine on every face. When they went to dinner, on being seated at the table the host nodded to one of the little boys, about ten years old, who immediately bowed his head, and asked a blessing on the food. The visitor found, on inquiry, that it was customary for the members of the family to take turns in saying grace, and proved it productive of much good.

Might not other families try it, with like results?

TESTIMONIES AT DR. PALMER'S MEETING, NEW YORK.

Never say "no" to God; and whatever is found in the covenant be determined to accept it. The blessed Spirit in this covenant has a way blessedly opposite our way. "The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death."

While under the law of sin and death we sin, and go down, and cry, "oh, wretched man!" but when the Spirit of life comes in He controls and delivers from the law of sin and death, so that we may expect deliverance, right straight along. There is a blessedness in trusting God and letting Him do the work for us. In letting Him do it is to take a Sabbath, and cease from our works, as God did from His. Oh, what a rest remains for the people of God—a rest profound and various as the things around us—a rest as beautiful as the flowers that grow—a rest as abundant as the radiance of the sun. The things behind, if permitted, would crush us; and the things before, under the old law, would put us down; but the Lord gives us only the present instant. He crowds all heaven in an instant. While we believe on Him there is a concentration, every instant, of all God has.

We are rich in having God's everlasting portion, rich in having a storehouse that never can be emptied, rich in drawing supplies out of the riches of the glory of God. The nearer we get to God the more deeply are we impressed with His majesty, and the awful sinfulness of sin. In entering this life of trust we do not leap, as some suppose, from a carelessness of sin into carelessness; but we never realize so keenly the awfulness of sin, and we begin to see the nature of humility associated with confession of sin. What does that confession of sin avail that rises from the confession to cling to an idol, and is not delivered? We have come to Mt. Zion, the sunny mount of God, that shines through and through us, and the world is looking us through and through. Let us so trust God that we may open our hearts and say, "glory be to Thee for what Thou hast done for us," and say to all around, "look within."

There is no boasting in this. God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world. To be with Christ is as surely to be crucified as He was nailed to the cross. Can it be that, wandering and wayward as we have been, we may say, "the law of the Spirit of life has made us free from the law of sin and death?" O, blessed covenant of our God! It is not a man-made story, belonging to the frenzy of an hour or day, but it is the power of an endless life begun; it is getting into the heavenlies. Our life is a short one, only an instant long; and when the enemy seems about to crush us, and we say, "Lord, this is more than mortal can bear," He replies, "only an instant." God will take care of you. If we burn, it is only for an instant. God takes care of the now; let Him do it.

The surest way to God is through the pierced heart of Christ.

God sends His ministers and teachers more particularly to feed His flock, and instruct them in their high privilege in Christ; and the work of the disciples is to bring the world to Christ. We are branches of the living Vine. Oh for the baptism of the Holy Ghost, that we may bring forth more fruit.

The baptism of the Holy Ghost takes away the grudge-memory, and imbibing the Spirit of Him who says, "your sins and iniquities will I remember no more," we love our enemies, and the injuries inflicted upon us in the past are buried in oblivion.

If we are successful in our warfare against sin we must take the sword with a firm grip, and cut with a true edge.

Answer to the last Enigma:—"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be

